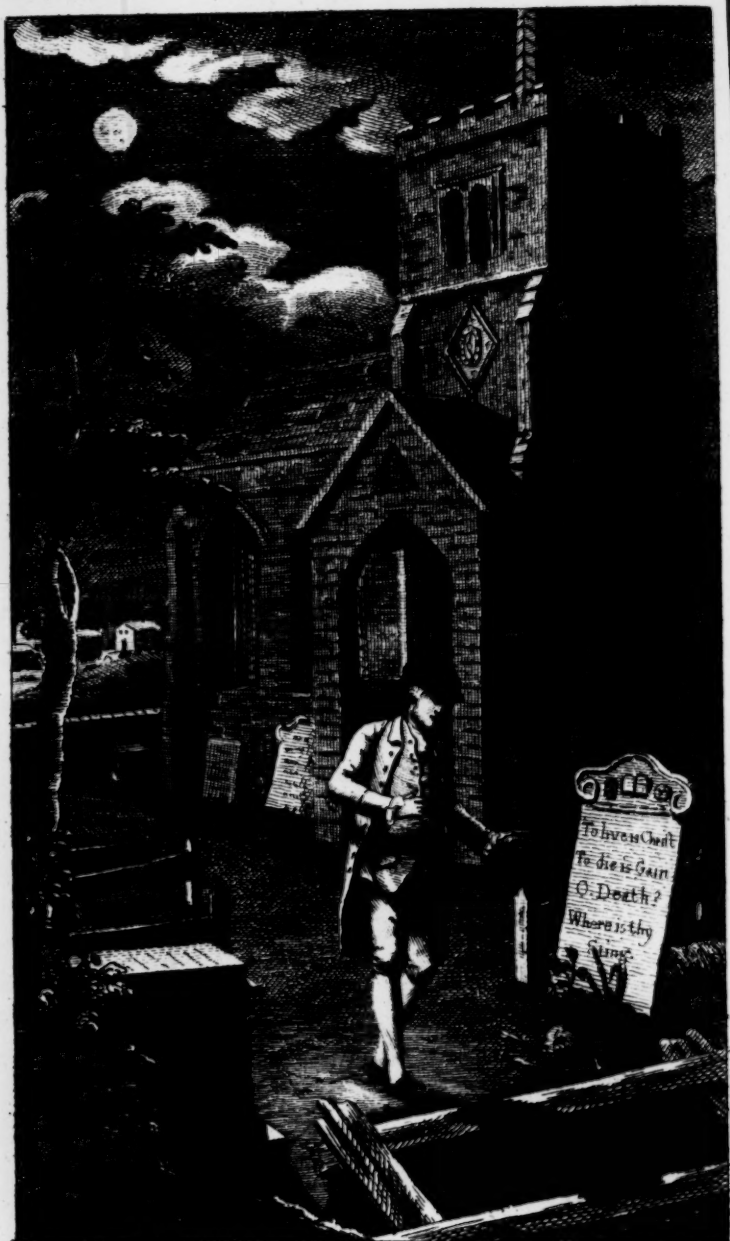


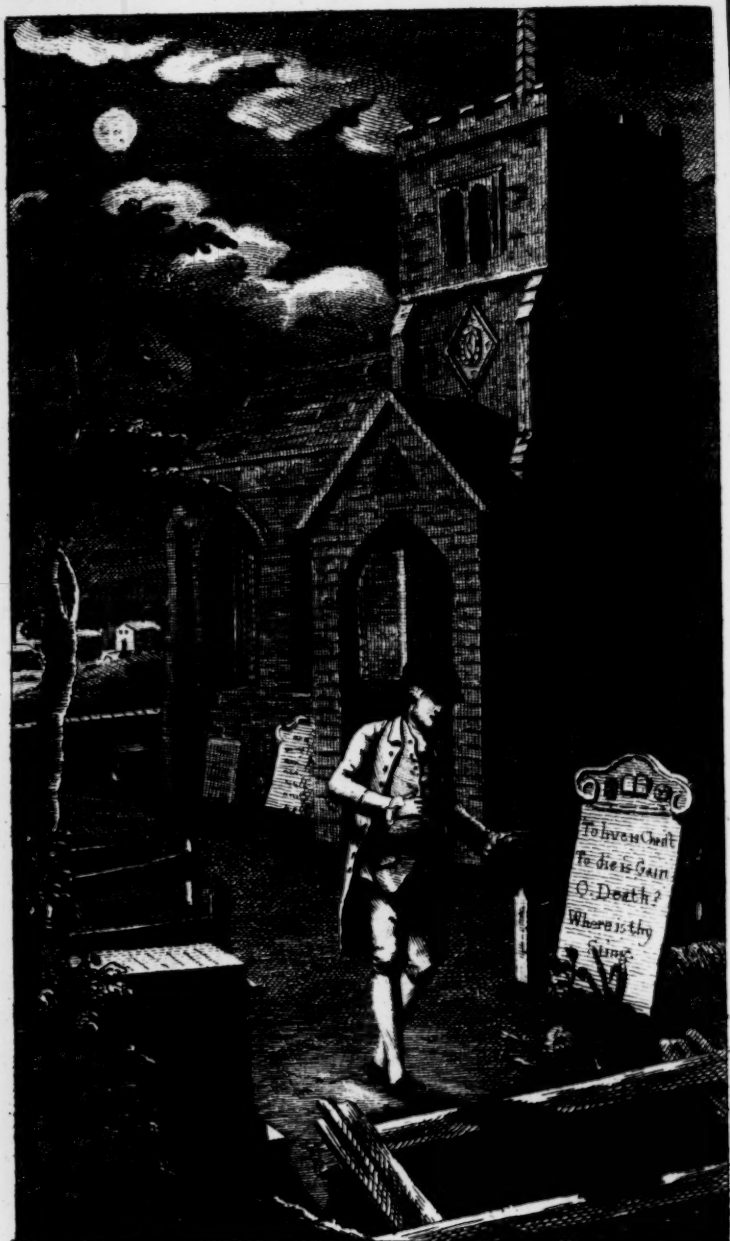


G. Wright inv.

G. Burder del. et sculp

*Earth's highest station ends in, Here he lies
And Dust to Dust concludes her noblest Song*

Young



G. Wright inv.

G. Burder del. et sculp

*Earth's highest station ends in, Here he lies
And Dust to Dust concludes her noblest Song*

Young

SOLITARY WALKS:

TO WHICH ARE ADDED, THE
CONSOLATIONS OF RELIGION

IN THE
VIEWS OF DEATH AND LOSS OF FRIENDS,

A Funèreal ADDRESS on the late

Rev. EDWARD HITCHIN, B. D.

WITH
POETICAL MEDITATIONS,
WRITTEN AMONG THE TOMBS.

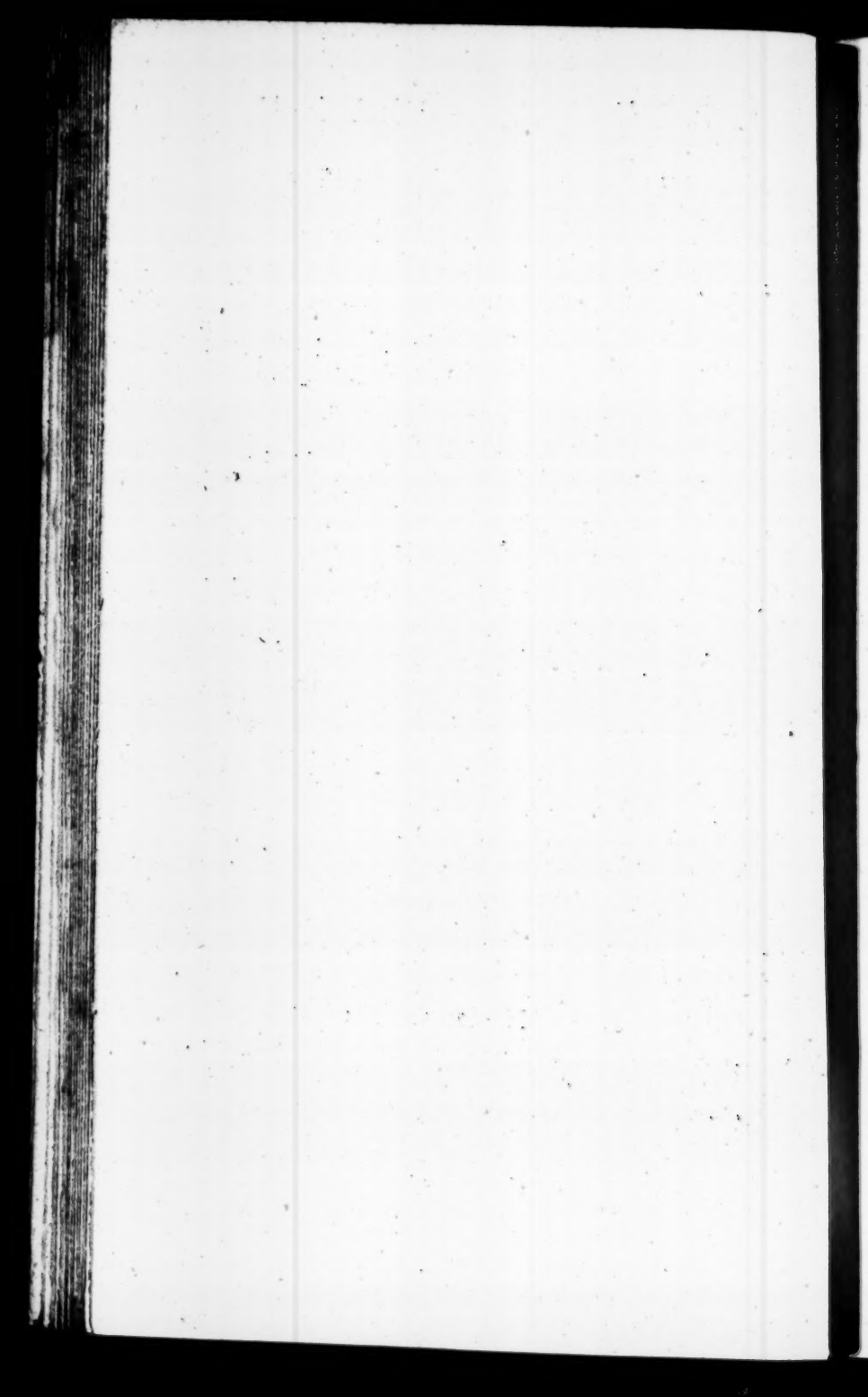
How blest the man ! who sick of gaudy scenes,
Is led by choice to take his favourite walk
Amidst death's gloomy silent cypress shades,
To read his monuments, to weigh his dust,
Visit the vaults, and dwell among the tombs. Dr. YOUNG.

Disce vivere et memento mori.

L O N D O N :

Printed for W. OTRIDGE, behind the New Church, in the Strand; J. BUCKLAND, No. 57, Pater-Noster-Row; G. KEITH, Grace-Church-Street; KITCHIN and Co. No. 59, Holborn-Hill; and S. CHANDLER, at Holborn-Bars,

MDCCLXXIV,



P R E F A C E.

THE following treatises, (written by a private Gentleman desirous of promoting piety and virtue in this licentious age, and a sincere well-wisher to all *true* christians of every denomination) are earnestly recommended to those who wish to live happily and die comfortably, in the pleasing assurance, That *Godliness hath the promise of this life, and that which is to come.* Whether this publication has any claim to merit, is left to the impartial determination of the religious few.

Man, as a rational being, endow'd with an immortal soul, and form'd for an eternal duration, should make serious reflection

reflection his daily employ, especially as all things around him intimate decay; his fellow-creatures dropping off continually into the silent grave, warn him to prepare for his own departure; the sacred writings assure him of a world to come, how reasonable then is a life of piety and meditation; though too many in the present day, by their actions, evidence their infidelity and profaneness, and live as if they were created for no other purpose than to eat, drink and sleep, or merely to gratify their sensual appetites and passions, (which they have in common with the brutes that perish) it will be the chief study and concern of the thinking and serious part of mankind to know what they have to trust to when they are disrob'd of mortal and put on the garments of immortality. That there is a
future

future state few, if any, will be so bold as to deny, tho' they may seem (or wish) to disbelieve it; the present unequal distribution of rewards and punishments in this world, together with the constant thirst and desire in man after some *future* good, prove the necessity as well as certainty of it. If then there is an hereafter, an eternity of happiness and misery beyond the grave, and if religion will intitle us to the *former*, and impiety subject us to the *latter*, how earnest and solicitous should we be *to know the things which belong to our peace, before they are for ever hid from our eyes*; how careful of not encouraging evil thoughts, keeping bad company, and falling-in with sinful compliances; for whether we regard or slight the important truth, there is, undoubtedly, a time approaching,

ing, *when these our corruptible bodies must put on incorruption*, and we shall be for ever with the LORD, or with devils†; *As the tree falls so it must lie; as death leaves us judgment will find us.* That every Reader may be found of God in *peace* in that awful and decisive day, is the sincere and earnest prayer of the Author,

G. W.

† See the Pathetic Address.

E R R A T A.

P. 13. line 13. read *successful*.

P. 14. line 1: read *excite*.

Advertisement.

THE true christian was born in the city of Regeneration, in the parish of Repentance unto Life; he was educated in the school of Obedience, and now lives on the plain of Perseverance; he works at the trade of Diligence, (notwithstanding he has a large estate in the county of Christian Contentment) and daily practises the art of Self-Denial; he wears the plain garment of Humility, but has a better suit to put on when he goes to court, call'd the robe of CHRIST'S Righteousness; he often walks in the valley of Self-Abasement, sometimes climbs the mountain of Spiritual-Mindedness, and thro' the telescope of Faith, views the promis'd land afar off; he breakfasts every morning and sups every evening on the source of Spiritual Prayer; he has meat to eat which the world knoweth nothing of, and his drink is the sincere milk of the word; in fine, he lives believing in CHRIST, and dies in the joyful and animating hopes of a blessed Resurrection.*

* ROMANS viii, 38, 39.

C O N T E N T S.

- SOLITARY Walks, or a visit to the graves
of departed friends; in three books. Page 3.*
- A walk in a country church-yard by moonlight, alter'd
from Parnell's night-piece on death. — p. 69.*
- The grave stript of it's terrors, a poem by a Lady,
with alterations. — — p. 73.*
- The consolations of religion in the views of death
and the loss of friends, a pathetic, funereal and
interesting address on the late Rev. Edward
Hitchin, B. D. — — p. 81.*
- An original painting, or a striking likeness of one
who truly lives unto the LORD, with a solemn
ejaculation for the daily use of the serious
christian. — — p. 115.*
- Poetical meditations written among the tombs in
Bunhill-Fields. — — p. 121.*



SOLITARY WALKS;

OR, A

V I S I T

TO THE

Graves *of* departed Friends.

BOOK I.



THE ARGUMENT.

A summer's evening describ'd; a walk into Bunhill-Fields; reflections on the numerous inscriptions; the tomb of a friend, with his character; the written anatomy of a christian; the several relations we pass thro' in life open'd up and enlarg'd on; who are real christians pointed out, rules to know them by; the arrival of a funeral, the ceremony attending it, the admonition it inculcates; the author's desire; a particular inscription taken notice of; meditations on the value of the soul, concluding with earnest persuasions to be mindful of it.



SOLITARY WALKS, &c.

BOOK I.


 NE summer's evening, when the
 western clouds in variegated robes of
 gold and purple spoke declining day*,
 I left the noisy town and it's gay
 inhabitants for the silence of the verdant fields,
 and the sequester'd enjoyments of study and
 meditation; longing to be freed from the cares
 and tumults of the crowded city, I hasten'd to

* illumin'd wide

The dewy skirted clouds imbibe the sun,

And thro' their lucid veil his soften'd force

Shed o'er the peaceful world. THOMPSON'S Autumn.

the flowery meads, the peaceful abodes of solitude and retirement; passing in my way thither by a well known repository of the dead, I was desirous of perusing it's numerous lessons of mortality, engraven on tablets of monumental stones; the doors were thrown open to receive an expected funeral, and my curiosity prompted me to enter

To read the monuments, to weigh my dust,
Visit the vaults and dwell among the tombs.

YOUNG.

The path which I travers'd thro' this dreary mansion of the deceas'd, was crowded on either side with graves of every length, inscriptions of every age, and tombs of rich and poor; a sight so awful and affecting could not but impress my mind with "thoughts sedate" as the closing day and solemn as the face of "things *."—Lost to the world and it's de-

* In many parts of the following treatise, the reader will observe some humble imitations of the Rev. and ingenious Mr. HERVEY's language, so justly admir'd.

cluding pleasures, surrounded with such numbers of sculptur'd images, inculcating that sage remark, life how uncertain, death how sure; wrapt up in the contemplation of the vanity and nothingness of all terrestrial things, reflecting on the brevity of our best enjoyments here below, and the duration of a future state beyond the grave, I lifted my eyes to Heaven, and cry'd in the language of the inspir'd Psalmist, *LORD, teach me the measure of my days, that I may know how frail I am*; a prayer the best adapted to an immortal being on the confines of eternity, and approaching nearer, every moment, the borders of an unknown world*.

Advancing towards the centre of this extensive receptacle of mouldering flesh, I was struck with the various and repeated admonitions to consider my latter end, look'd on them as so many mementos of my own dissolution, and faithful witnesses to the frailty of man; fill'd

* A dread eternity, how surely mine!

And can eternity belong to me,

Poor pensioner on the bounties of an hour?

YOUNG.

6 SOLITARY WALKS.

with these important and interesting meditations, I trod with concern over the ashes of once lov'd relatives, and dropt a willing tear to the remembrance of departed friends. Here, said I, turning to the tomb of one who was dear to me in life, lies mixing with it's native clay all that was mortal of the pious Orestes; let me take a survey of his character, and by imitation make it my own: After an account of his name, age, and year of his death, 'tis added, a dutiful son, a tender husband, an indulgent parent, a worthy master, a sincere friend, which several epithets are sum'd up at the bottom of the inscription in that one most comprehensive appellation, a *real christian*.

Exalted title! the highest a mortal can attain to while on earth, the only one believers aspire after out of Heaven*; here you have a picture of *true* greatness and nobility, worthy the notice of the most dignified and affluent, and deserving universal acceptance and esteem; may

* Christian is the highest stile of man. YOUNG.

every

SOLITARY WALKS. 7

every one consider how much it holds forth, and constantly endeavour to be what it represents; in a word, herein you have a full length portrait of a child of God, or the written anatomy of a true believer. Let us examine the character in it's several parts, with the duties of those different relations it contains, and then see how much we deserve it ourselves.

He was a dutiful son, not only sensible of but shewing that esteem and reverence due to the authors of his being, under God, which is requir'd in the fifth command; he was fully convinc'd of his many obligations to them for their care, education and instructions, while in a state of non-age and puerility, and therefore it was his daily study and delight to make their admonitions the rule of his life, and their commands the objects of his obedience; he always consulted with them in matters of importance, and well perswaded of their wisdom and experience, readily follow'd their precepts and advice; happy the parents of such a child,

whose love increases with his ripening years, and whose piety is evidenc'd by his life and conversation *.

He was a tender husband, endearing relation, a strong affection animated his breast, influenc'd his actions and appeared in his whole conduct and behaviour to the amiable partner and companion of his cares; he anticipated her wants, shar'd willingly in her sorrows, beheld her with heart-felt satisfaction and in the height of conjugal happiness, return'd with inward pleasure love for love; happy the wife of such an husband, who constantly endeavours to promote her felicity, and whose virtue is secur'd by the dictates of religion.

He was an indulgent parent, whose paternal regard for his offspring was manifest, in a solicitous concern both for their temporal and eter-

* If parents would have their children pious, dutiful, virtuous and discreet, they should practise the advice of the wise man, and enforce it by suitable admonitions and examples; *Train up a child in the way he should go, and when he is old he will not depart from it.* PROVERBS xxii. 6.

nal interest; whose looks were mildness and whose words were wisdom, whose instructions were mix'd with prudence and complacency, and whose precepts were temper'd with reason and good nature; who lov'd his children with an impartial but not a blind affection, and was belov'd by them with all the ardency and respect of filial esteem; happy the children of such a father, happy the father of such children.

He was a worthy master, whose affable deportment and behaviour, endear'd him to his domesticks, and made his servitude a perfect freedom; who was ever desirous of leading them into the ways of piety and virtue, and recommending the practice of diligence, sobriety and religion, by an example every way worthy the man and christian, and truly deserving *universal* imitation; happy the servants of such a master, whose injunctions are accompanied with benevolence and discretion, and in whose service they may learn to felicitate their immortality *.

* If you would have good servants, be good masters.

Be not a man of words but deeds,

Example (precepts) far exceeds.

THE MIRROR.

He

He was a sincere friend, engaging character, desirable acquisition ! how invaluable a blessing ! but how seldom found ; like an apparition which most persons talk of, but few ever saw ; his assistance and advice was always salutary, welcome and beneficial, he was ever ready to relieve the needy, help the distress'd, and sympathize with the afflicted ; such a one will be generous without ostentation, free without reserve, and liberal without prodigality ; it will be his daily aim and desire to be serviceable to his fellow creatures in trouble, especially to those to whom he is united by the ties of friendship ; happy the man who has such a friend, on whom he may rely at all times with the greatest safety, in whom he may repose his choicest secrets without distrust, and whose whole behaviour is a proof of his sincerity * .

In a word, he was a *real christian*, glorious title, appellation heavenly and divine ! do you ask who are such ? they who fill up the several

* The qualities of friendship are virtue, piety, good sense and an equality of age and fortune.

Where heart meets heart reciprocally soft,

Each others pillow to repose divine, Dr. YOUNG.

stations and relations they are placed in, to the honour of their Creator, the happiness of their own souls, and the benefit of those around them.

Would you know, Reader, whether you are of that happy number? examine your own heart, and enquire how matters stand between you and your *heavenly Father*, you and your *spiritual husband*, you and your *divine master*, you and your *celestial everlasting friend*, a friend that sticketh closer than a brother; do you, or do you not act up to the above character? do you desire and endeavour to merit the above comprehensive appellation; do you *live* holiness as well as *profess* it? do you willingly commit any *known* sin, or neglect the performance of any *known* duty? do you believe in JESUS CHRIST*? in a word, can you truly say that you love the LORD with all your heart, with all your soul and with all your mind, and your neighbour as your self? then be assured in the continuance of well doing you will meet at death the plaudit of

* The scriptures expressly declare, *he that believeth in Jesus Christ shall be saved, and he that believeth not shall be damned.*

MARK xvi. 16

JOHN xii. 46, 48.

your GOD*; but lo! the funeral is arrived, the corps followed by the minister, and a weeping train of afflicted relatives and friends.

Slowly advances t'wards the opening tomb,

“While weighty sorrows nod on ev'ry plume”.

WATTS.

Let me step aside and view the solemnity of it's interment, surrounded by it's mourning attendants, and a promiscuous croud of sympathizing spectators; it is carefully deposited in the gloomy recesses of corruption: after a few minutes spent in a pathetic address on the vanity and nothingness of all terrestrial things, with admonitions to prepare for our approaching change, (as certain as it is unavoidable) an earnest prayer for the guidance and direction of the most

* As the bones of the human frame connected together, form the skeleton of a man, so repentance, faith, hope, charity, love, zeal, humility, patience, resignation, hatred of sin, purity of heart, and holiness of life, all united together make a man a christian; but must be accompanied with prayer, the breath of the new creature, or they will prove like a dead corps, lifeless and inactive.

High

High to enable us to be in actual readiness for the solemn and important hour of death, closes the awful scene : a scene the most mortifying to human pride and big with warning and instruction †, the deceased I find upon enquiry, was a faithful servant of Christ, who had labour'd hard in the gospel vineyard in that glorious employ of turning many sons and daughters to righteousness, and now I doubt not shines as the sun in the kingdom of his Lord and Master. He has left a disconsolate widow and several children with a numerous congregation who lately attended on his succesful ministry, to lament his almost irreparable loss, may the removal of such bright and shining lights in the church, such useful and valuable members of society, and such distinguishing ornaments in their day and gene-

† In the death of others we may see our own mortality, and be taught to live more in the daily expectation of and preparation for the hour of death, to which we all are hastening as fast as the wings of time can carry us,

ration,

ration, exite those who survive to greater diligence and activity in the honourable and delightful work : exert yourselves ye heralds of the Prince of peace, ye champions of the King of Kings, in defending and promoting the cause and interest of your once dying, but now triumphant Saviour ; cry aloud ye ministers of Sion, ye ambassadors of Jehovah, spare not, say unto them who are of a fearful heart, be strong, fear not, rejoice in the Lord and in the power of his might ; go on ye messengers of Heaven's Almighty Potentate, ye welcome preachers of glad tidings unto men, declare thro' every land the joyful news, *To us a son is born, to us a child is given, and the government is laid upon his shoulders, and he is called Wonderful, Counsellor, the mighty God, the everlasting Father and the Prince of peace* * .

The language of every funeral we behold, and the momentous admonition they inculcate, is in the words of sacred inspiration, *Be ye also ready,*

* ISAIAH ix, vi.

for ye know not the day nor the hour in which the Son of man cometh; methinks as I pass along these dreary mansions, I hear them reverberated from sepulchre to sepulchre*; well may it be said when surveying the tombs of the young, the honourable and the gay, *Verily man in his best estate is altogether vanity*; while some are eagerly pursuing riches, titles and renown, entirely regardless of their latter end, and others in the midst of pleasures, sensuality and dissipation are boasting of to-morrow, unmindful of a future state, may it be my solicitous endeavour (as well as that of every reader) to be daily preparing to take my last farewell of all things here, and launch into an unknown world, where endless happiness will be the assur'd portion of the real christian, and eternal misery that of the unbeliever †.

* The graves of once lov'd friends, relatives and acquaintance naturally excite in the serious spectator a pleasing melancholy, and suggest reflections on the solemn change awaiting himself and all.

† MATTHEW XXV. 46.

On yonder stone, beneath the emblem of a crown of glory, appears an open'd book, with that encouraging directory, written in characters of gold, *Be thou faithful unto death, and I will give thee a crown of life*; animating portion, worthy to be had in everlasting remembrance, and deserving the regard of all.

It is expected of a steward that he is faithful; every man is a steward over his own soul; let it then be the concern of those who are (intrusted with so rich, everlasting, and invaluable a treasure by the great LORD of all) to show their fidelity to the charge repos'd in them, by their daily circumspection, religious life and unblameable conversation*.

Consider Sirs the worth of your immortal souls, how great! how glorious! how astonishing!

That beam ethereal, fullied and absorb'd.

YOUNG.

* MATTHEW xvi. 26, 27.

What shall it profit a man, should he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?* the value of it is above worlds, the whole universe is too insignificant to be put in competition with it; the price of it's ransom from destruction was so high that a sacrifice from *Heaven* only could procure it; and art thou, reader, endow'd with such an inestimable pearl of great price? a jewel coeval with eternity? O be careful of this celestial gift, be vigilant of this likeness of GOD in man (z): How joyful, welcome and serene must the evening of life be to one who has spent his time in such contemplations as has made his being, what only it should be, an education for a better life beyond the grave; but, as BURNET in his *Theory of the Earth* very justly observes, "We spend the day in trifles, and when night comes on, we throw ourselves on the bed of folly, among broken thoughts, fantastic dreams, and wild imaginations; are not the capacities of man

* MATTHEW xvi. 26. (z) DEUTERONOMY iv. 9.

“form’d for higher and more noble pursuits,
“employments and designs *?” let us then be
adventurers for an endless and immortal crown,
which shall endure when nature’s self decays,
amidst the wars of elements, the wrecks of
matter, and the crush of worlds:—But dark-
ness with her thick’ning shades prevent my
further researches into these silent abodes, while
the tender grass, wetted with the chilling dew,
warns me to retire.

* A life without religion and morality, is but an idle
scene of imaginary pleasures and delusive enjoyments; we
complain of the *shortness* of life, but it is in our own power
to make it long enough; for it is with our time as with our
riches, a frugal person makes a little go a great way.

UNIVERSAL MENTOR.

End of the FIRST BOOK.



SOLITARY WALKS;

OR, A

V I S I T

TO THE

Graves *of* departed Friends.

BOOK II.



ARGUMENT

The walk renew'd, the time describ'd ; a quotation from the Rev. Mr. HERVEY's Meditations ; the propriety of serious reflection urg'd, the benefits attending it enlarg'd on and enforc'd ; thoughts on entering the fields ; epitaph on a youth ; early piety recommended from several considerations ; the uncertainty of life, display'd in an inscription on a person who died suddenly ; a vault with it's contents, what they suggest ; Florimond, his character, life and death ; reflections in Westminster-Abbey ; conclusion.



SOLITARY WALKS, &c.

B O O K II.

DESIROUS of renewing my meditations,
 I repair'd a second time to wisdom's
 school; the sun was hast'ning to his western
 goal, while the heavens reddened with his
 departing rays; the time reminded me of the
 late ingenious and devout Mr. HERVEY's re-
 mark in a similar situation; "Nothing, says
 " he, can be more proper for a creature that
 " borders on eternity, and is hastening con-
 " tinually to his final audit, than daily to slip
 " away from the circle of amusements, and
 " frequently to relinquish the hurry of business,
 " in order to consider and adjust the things

“ that belong to his peace.” Religion corroborates the propriety of the observation, and it is the duty and interest of every one to attend to it; the necessity and importance of serious consideration can be urg’d from no argument so strong, momentous and persuasive as the shortness and uncertainty of our present existence*, and the nearness and duration of a future unknown state (z); did we but reflect oftener on the instability of all things here, and contemplate our readiness to enter the eternal world, it would lessen our desires after earthly pleasures, direct our affections to objects heavenly and divine, convince us of the superiority of a *christian* course, and prepare us for our call to the regions of immortality. As a living man, destitute of breath, is an incongruity in

* In death’s uncertainty thy danger lies. YOUNG.

(z) Distrust and darkness of a future state
 Make poor mankind so fearful of their fate;
 Death in itself is nothing, but we fear
 To be we know not what, we know not where.

DRYDEN.

nature,

nature, so a christian, without meditation, is a paradox in grace; then study thy own heart reader, and know thyself; set apart some time every day to commune with thy soul, be separated from the concerns of sense, and retire a while from the business of life to converse with Heaven*.

Employ'd in thoughts like these, I enter'd the instructive cemetery all pensive and alone; a pleasing melancholy fill'd my mind as I cast my eyes around and survey'd the almost innumerable monuments in every part; here, said I, addressing my soul, will thy dear companion, the body, ere long be laid, amongst many of it's fellow corps, (in silence and forgot) to return to the dust from whence it came, to mingle with it's mother earth, and wait the last reanimating trump (z), whilst Thou, I

* COLOSSIANS iii. 2. JAMES iii. 13.

(z) Man but dives to death,
Dives from the sun in fairer day to rise;
The grave his subterranean road to bliss.

YOUNG.

I. CORINTHIANS xv. 52.

humbly hope, thro' Grace, wilt be singing the song of Moses and the LAMB with thousands of the blessed spirits of just men made perfect, at the right-hand of thy Advocate and Judge.

The Time is coming when the graves shall be open'd, *The trumpet shall sound, and the dead shall be rais'd incorruptible and we shall be chang'd*; awful fight! all nature shall be ran sack'd, the elements dissolv'd, and death itself swallow'd up in victory in that tremendous day; horror and amazement, unspeakable terror and dismay shall o'erwhelm the guilty soul, on the view of this general catastrophe of unnumber'd worlds*; while the opening Heavens and the everliving GOD appearing in splendor and majesty unapproachable, to judge all nations, kindred and people, shall add a terrific grandeur to the closing scene; and must *I* not only be a *spectator* but a *part* of that august assembly which shall then be gather'd in the air, to hear the sentence pass on all for eternity? O may it be my daily endeavour and concern to be always ready for the solemn transition,

* The stars shall fall from Heaven. REV. vi. 13, 14.

knowing

knowing *That the Son of man cometh at a time I think not* *.

As I pass amidst surrounding tombs, the inscriptions on either side seem to address me in the following language, Stop, Mortal here, and read an undoubted proof of your *own* mortality in me; every one contains an assurance of the frailty and uncertainty of life, from the infant to old age, from the wealthy to the indigent, and from the noble to the unknown: On yonder stone these lines attract my observation and demand regard;

Stop, gentle Youth, and view this clod,
Beneath it lies a child of God,
Who, thro' the transient scenes of youth,
Rever'd and lov'd the God of truth;
(And when death struck the fatal blow,
With joy he left this world below,
And soaring taught his friends behind;)
Serve God with fear, and *you* shall find

* MATTHEW xxiv. 42, 44.

Be like a centinel, keep on your guard
All eye, all ear, all expectation of
The coming foe.

YOUNG.

I bat

*That death itself's a gentle friend,
And peace shall be the christian's end.*

Happy youth ! thy combat was short but thy crown's secure * ; while others of the same age with thee were seeking the pleasures and amusements of an unthinking multitude, entirely regardless of their approaching end, thou wast employ'd in the sublime pursuits of true holiness, gospel repentance and eternal bliss.—How amiable is early piety ! to begin with God how desirable (z) ! to fear His anger and live His praise how heavenly and divine ! but, alas, how few, at their first setting out in life, so much as think of making their peace with the Almighty; or endeavour to obey His will; appetites are persuasive, judgment is weak, pleasures intoxicate, and the world ensnares; by this means the Youth is too easily led astray, and Satan triumphs in the conquest of his soul; O beware, my young cotemporaries, of the lusts of the flesh, the lusts of the eye, and the

* II. TIMOTHY iv. 8. (z) ECCLESIASTES xii. 1.
Them that seek me *early* shall find me. PROVERBS viii. 17.

pride of life, the three special and powerful incentives to the worst of sins, to which your age, and it may be your situations, particularly expose you ; remember your continuance here is short, precarious and uncertain, *This night, for ought thou knowest, thy soul may be requir'd of thee* * ; who can tell what a day or an hour may bring forth ? none but the Omniscient JEHOVAH, who sees the end from the beginning, and has the keys of death, hell and the grave in His possession (z).

Is time like a rapid stream, hastening to loose itself in the ocean of eternity ? are thy days but as an hand's-breadth, and thy years few ? O be solicitous to improve them to the best advantage ; let your words, actions and conversation evidence your affections are set on things above, and your treasure is in Heaven, *Where moth nor rust cannot corrupt, nor*

* Youth is not rich in time, it may be poor,

Part with it as with money, sparingly. YOUNG.

LUKE xii. 20.

(z) REVELATIONS i. 18.

thieves

thieves break thro' and steal *; think not, aspiring youths, ye must renounce chearfulness, or bid adieu to pleasure, if ye resolve to be advocates for religion, or the followers of the gospel, no, for who among the sons of men, have so much reason to rejoice and be glad as the real christian? who has a greater relish for *true* pleasure, or enjoys more *inward* satisfaction than the believer in the exercises of a lively faith? indeed herein lies the difference of the *worlding's* happiness and the *christian's* felicity, the one is as the crackling of thorns under a pot, but a name, a shadow, a nothing (z); the other permanent, substantial and everlasting; the first is destroyed by diseases, or vanishes at death, the last is increasing daily (like the morning light) unto the perfect day; it survives the tomb and runs parallel with eternity; *The wise shall inherit glory, but shame shall be the promotion of fools* (n).

The uncertainty of life is corroborated in a peculiar manner by an inscription which is now

* MATTHEW vi. 20.

(z) ECCLESIASTES vi. 12. I. CHRONICLES xxix. 15.

(n) PROVERBS iii. 35.

before me, of one in the prime of his days,
snatch'd into eternity by a sudden stroke of death,
under which is written, *Be ye also ready,*

Improve the present moments as they fly,
For ere another morning *thou* may'st die.

Happy, thrice happy for the deceased, was he
fitted for the awful stroke, and prepar'd for the
hasty change, but how inexpressibly terrible must
it be, was he not, it had been better for him had
he never been born; for it is the assertion of
Infinite Wisdom, *As the tree falls, so it must lie, as
death leaves us, judgment will find us* *. If so,
how importunate should ev'ry one be to secure
the favour of the Almighty Judge, to be interest-
ed in the Redeemer's love, and among the num-
ber of his chosen people before it is too late;
there is no time to delay, the *present* is all we can
call our own, let us improve it then with the
greatest diligence, and spend it to the best of
purposes, in seriously considering our latter end.
Seeing we hold our lives on the most uncertain
tenure (z), like tenants at will, may we be always

* ECCLESIASTES II. 3.

(z) We stand in Jeopardy every hour.

PROVERBS XXVII. 1. JAMES IV. 14.

ready to quit our earthly tabernacles at a moment's warning *.

But lo! a vault presents itself to view on yonder side, the door stands open waiting the reception of a new inhabitant; let me indulge my serious meditations, in surveying this peaceful chamber of the dead; descending the arid steps, I observe in one part (under an iron grate, intended to admit the light thro' a small aperture in the top of the vault) the broken fragments of a coffin, which thro' length of time is almost crumbled into dust; a scull and other bones, the remains of the decay'd contents lie near them, suggesting the melancholy truth and ratifying the divine assertion, *Dust thou art, and unto dust shalt thou return* (z).

Solemn words; what numerous proofs of their veracity are mouldering around, methinks they are the language of every tomb-stone I behold (n), every death I hear of, and every pain

* What I say unto you I say unto all, *Watch.* MARK xiii. 37.

(z) GENESIS iii. 19.

(n) I scarce can meet a monument, but holds
My younger; every date cries—come away. YOUNG.

I feel; may they be properly regarded and attended to by surviving mortals, and excite them to remember and prepare for their own dissolution, being well assured, they will *themselves* ere long be number'd amongst the crowd of breathless witnesses to the truth of the above decree.

Florimond, whose sleeping dust is here deposited, I knew when conversing with the sons of men; his life and death may both afford warning and instruction; totally unmindful of religion and his immortal soul, lost to every check of a condemning conscience and swallow'd up in the pursuit of pleasure, gaily and dissipation, he was arrested by his last illness, and laid on a bed of languishing and sickness; it pleas'd the all-merciful Creator to continue the use of his reason, tho' whelm'd in unutterable pain, in order that he might have an opportunity of reflecting on his past conduct, and repenting of his follies before he was summon'd to appear at the dreadful bar of God; his amiable wife, who had been a melancholy witness to his cruel usage and unkind treatment, when she discover'd his dangerous situation, accelerated
by

by his vicious courses, instead of upbraiding him with his unnatural behaviour, endeavour'd all she could to comfort and encourage him with the sweet promises of the gospel, to which he was a wilful stranger; in short, her winning deportment had such an effect on him that he would often take notice of it with tears, and one day, about a week before he died, he beg'd her to sit down by the side of the bed and attend his last moments, which he apprehended very near, from the increasing agonies he then felt, when he address'd her in words to the following effect.

Taking hold of her hand and kissing it eagerly with looks of deep contrition and concern;
“ You have, says he, my *dear* but *abused* wife,
“ been far better to me than I deserv'd—your
“ prudent conduct, even when I made you
“ the public jest of my acquaintance, was
“ surprising and unexpected, and is now
“ inexpressibly affecting, as it aggravates my
“ guilt—if there is a sharper punishment in
“ hell for the most atrocious, surely I shall
“ suffer it—but forgive me, dearest of women,

“ if

“ if you can, tho’ I don’t deserve it—I earnestly
“ intreat the pardon of my God, you, and
“ my friends, each of whom I have so often
“ wilfully offended”. Here *she* burst into tears,
which on seeing, he broke out in the following
expressions, “ What, weep for *me* ; no, ’tis too
“ much, you are too kind ; I *have* not, I *do* not
“ merit the least pity from you—I have for-
“ feited that esteem which you have always
“ shewn for me ;—Oh ! stop your tears, for
“ I’m unworthy of them ; Heaven has in justice
“ afflicted me, and I’ll bear it patiently ;
“ happy indeed should I think myself, if what
“ I now suffer could atone in any measure
“ for my past baseness, cruelty and ingratitude
“ to one of the best of wives ; may the gra-
“ cious and merciful Creator reward you for
“ your unmerited kindness and regard ;—be
“ assur’d of it, if I’m permitted to recover,
“ it shall be my only desire, next to the favour
“ of my Maker, to approve myself worthy
“ your affection and forgiveness, but that I
“ *cannot*, I *must* not expect—’tis too late, I
“ have gone on too long to be suffer’d to

D

“ continue

“ continue my baseness, in the sight of the just
 “ avenging GOD—O LORD, forgive me, for I
 “ knew not what I did”. His increasing weakness oblig’d him to stop here, and he was entirely depriv’d of his speech soon afterwards, but retain’d his senses to the last, and would often lift up his hands and eyes to Heaven, as if imploring mercy and pardon from on high; his disconsolate widow, who sincerely lov’d him living, and now truly mourns his loss, gave me this account, which in a remarkable manner confirms that observation of a late celebrated author*.

Men may *live* fools, but fools they cannot *die*.

Had the above deceas’d been directed by the dictates of religion, and acted as a man and christian, his wife would have been happy in his company, and himself better fitted for the eternal world; but like too many, he liv’d in sin and died in sorrow, a melancholy proof of man’s depravity by nature, *His proneness to do evil, and his backwardness to that which is good* ||.

* DR. YOUNG. || ROMANS vii. 19.

By the side of Florimond lies the corps of his eldest son, who died in the fourteenth year of his age, a lovely, promising and engaging youth; admir'd by all who knew him, not addicted to his father's follies, but happily influenc'd by the pious admonitions of his fond and tender mother, to whom the ensuing lines are applicable in an eminent degree.

Here lies consign'd to native dust, a youth
Of purest manners and unblemish'd truth;
Who knew no vice, no wayward courses run,
His friend's delight, his parent's duteous son,
Pious, sincere, in all his works approv'd,
But ah! too early from our hopes remov'd.

When the great disposer of all human events, snatches from our fond embraces such early pledges of extensive usefulness, we are apt to murmur and repine, as if we imagin'd the Judge of Heaven and earth too severe; but let us take particular care how we arraign the wisdom of Providence in his divine and all-wise dispensations, *For the wind bloweth where it listeth, and we hear the sound thereof, but cannot tell*

whence it cometh nor wither it goeth * ; no more can we account for the misterious dealings of God with men ; *The righteous perisheth, and no man layeth it to heart* † , and merciful men are taken away, none considering that the righteous are taken away from the evil to come (x).

Now let me emerge from this silent dormitory, and pursue my Solitary Walks among the adjacent tombs ;—I'm in no danger here of being interrupted by the men of the world, nor intruded on by the young, the fashionable or the gay ; no, they would rather shun the thoughts, much more the place, where the dead repose ; strangers to reflection and slaves to pleasure, they give themselves no time to consider *The things which belong to their peace, before they are for ever hid from their eyes* ; and to keep out the thoughts of dying, like fools,

* JOHN iii. 8.

† ISAIAH lvii. 1.

(x) The ways of Providence are dark and intricate ;

.
Our understanding searcheth them in vain,
Nor sees with how much art the windings turn,
Nor where the regular confusion ends.

ADDISON'S Cato.

are killing themselves daily in the pursuits of dissipation; but however others industriously avoid these unpleasing subjects, as the source of melancholy and sadness, may it be *my* frequent practice and delight to follow the poet's advice;

. The thought of death indulge,
Give it it's wholesome empire, let it reign,
That kind chastiser of the soul to joy.

YOUNG.

For what is life*? what is time? but a passage to the grave, and an inlet to eternity; then happy he, who impressed with the reality of a *future* state, spends his existence here below in the daily preparation for a world to come †.

Some time ago, as I was gratifying my contemplative disposition in viewing the monuments of an ancient abbey (z), I came to the entrance of a royal vault, curious to see what it contain'd, I descended the narrow steps, and enter'd the last abode of majesty. The remains

* Life glides away, Lorenzo, like a brook,

For ever changing, unperceiv'd the change. YOUNG.

† MATTHEW xxiv. 42, 46. (z) Westminster Abbey.

of the great ones of the earth lay round in dreary pomp, cover'd with velvet and inclos'd in lead; a striking emblem of the vanity of earthly dignities and high renown; forgetful, entirely forgetful of their elevated rank and distinctions among men, here rest the bodies of late all-conquering monarchs, who, by their mighty and successful armies, kept the world in awe, and made the neighbouring nations tremble at their names; here in silence and inactive are deposited those illustrious and valiant princes, whose heads, a few years since, were adorn'd with the English crown, and whose hands in wisdom sway'd the British sceptre, who were belov'd by their subjects, fear'd by their enemies, and esteem'd by all; *once* they were cloath'd in regal vestments, seated on a throne, and attended by a train of nobles; *now* stript by the hand of death, they are clad in a winding-sheet, moulder in sumptuous coffins, or are enshrin'd in marble tombs *, re-

* Virtue alone is true nobility;

Let your own acts immortalize your name. STEP. JUV.
minding

minding the spectator of that sage remark,
*I said ye were Gods, but ye shall die like men,
 and fall like one of the princes* *.

Reflecting on the frailty and emptiness of
 human grandeur, how transient and uncertain
 it's continuance, and how inevitable it's decay,
 I could not help breaking out into the following
 soliloquy,

- - - - What is the world to them,
 It's pomps, it's pleasures, and it's nonsense all?
 Who in their beds of dust, in silence laid,
 Are swiftly mouldering into native clay:
 'Tis nought to *them*, who bear the name of Kings,
 Or idly share the miser's golden stores;
 Honour and wealth no longer's their pursuit,
 While pleasures court and beauty charms in vain;
 For death has struck his sure unerring blow,
 Their race is run, and time to them's no more.

The men of the world, seeking no greater
 happiness than what may be enjoy'd on this
 side the grave, are anxious to obtain riches,
 titles and emoluments among their fellow-

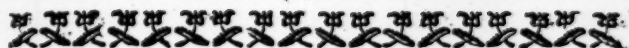
* PSALMS lxxxii. 6, 7.

mortals, without bestowing a thought on the concerns of futurity, that awful never-ending hereafter, 'till the enemy of nature stares them in the face, and, if I may be allow'd the expression, laughs them to scorn; "How great
" their folly, ask *death-beds*, they can tell *".

But lo! the shadows of the evening, accompanied with the descending vapors, are deepening into night; let me now return to my habitation, and, secure from the unwholesome damps, wait the return of day.

* YOUNG'S Night Thoughts.

End of the SECOND BOOK.



SOLITARY WALKS;

OR, A

V I S I T

TO THE

Graves *of* departed Friends.

BOOK III.



ARGUMENT.

A summer's morn; a walk into the adjacent fields; a simile; the author's prayer; reflections on the shortness of time and the length of eternity; a country church-yard describ'd; a remarkable epitaph, what it inculcates; the happiness of a religious life; godliness affords comfort in the darkest seasons, and the worst of times; the superior advantages of the christian over the ungodly; the haughty, proud and fair invited to behold in the mouldering corps what they must ere long be themselves; a persuasion to a life of piety from the reflection of a world to come; closing with a quotation from YOUNG's Night Thoughts.



SOLITARY WALKS, &c.

BOOK III.

THE morn approach'd with the blush of opening roses *, and the sun, with his exhaling rays, had dried the moisten'd ground, when desirous once more to renew my meditations, before the business of the day had engag'd my attention and engross'd my thoughts, I directed my early steps to the neighbouring register of man's mortality; entering the ground, with a design of gaining further knowledge and instruction from the accounts of it's exanimate contents, I-pursued my way thro' a long

* the morn,

Wak'd by the circling hours, with rosy hand

Unbar'd the gates of light.

MILTON.

and

and narrow path, while monuments on either side intimated the most solemn, momentous and interesting reflections; they brought to my mind that portion of sacred writ, *The grave is my house; they shall go down to the bars of the pit, when our rest together is in the dust**; had I turn'd to the right-hand or the left I must have trod over the crumbling remains of kindred dust, which said to corruption, *Thou art my father, and to the worm, thou art my mother and my sister*; thus if a person in the pursuit of virtue, wisdom and true holiness, ensnar'd by the world, or his own unruly appetites and passions, deviates from the *only* method of attaining them laid down in the scriptures, he is greatly in danger of falling into sin, the first grand cause of death, *For as by one man sin enter'd into the world, and death by sin, so death pass upon all men, for that all have sin'd (x)*; the decree is past and cannot be revers'd, *The soul that sinneth shall die*,

* JOB xvii. 16.

Learn to live well, that thou may'st die so too;

To live and die is all we have to do. DENHAM.

(x) ROMANS v. 12.

not only a *temporal* but an *eternal* death ; how terrible the thought ! what ! will endless woe be the lot of the sinner in a future state ? in a *state* where the worm of an accusing conscience dieth not, and the fire of divine vengeance is never quench'd* ? then may it be *my* daily care, as well as that of every reader, to hate sin, believe in CHRIST, and flee from the wrath to come (z).

The following remark of a late ingenious Author seems corroborated by *every* sculptur'd stone and rising monument in these silent abodes of corruption and decay ;

Life's little stage is a small eminence,
Inch high above the grave ; that home of man,
Where dwells the multitude : we gaze around ;
We read their monuments ; we sigh ; and while
We sigh we sink ; and are what we deplor'd ;
Lamenting, or lamented, all our lot !

YOUNG.

As soon as born we receive the lurking principle of death, which, as we increase in years,

* ISAIAH lxvi. 24.

(z) I. THESSALONIANS i. 10.

brings

brings us nearer to the tomb * ; while we attend the funeral obsequies of our friends and relatives, we *ourselves* are mark'd out for, it may be, the *next* victims of the tyrant's rage ; *well* one hour, and *dead* the following ;

A moment's space, a transient span,
So short is life, so frail is man (z).

But the life to *come* is eternal ; everlastingly happy, or for ever miserable ; for the sacred writings declare,

Beyond the grave, *two* states *alone* remain,
Of endless joy or everlasting pain (n).

In the all-levelling grave distinctions drop, and pride, ambition, avarice and extravagance are known no more ; the mouldering dust of prince and beggar, noble and ignoble, affluent and necessitous, yield *alike* the teeming earth a rich manure, and fertilize the soil.

* And soon as man, expert from time, has found
The key of life, it opes the gates of death.

YOUNG.

(z) JOB xiv. 2.

(n) MATTHEW xxv. 46. DANIEL xii. 2.

Where

Where is the dust that has not been alive ?
From human mould we reap our daily bread.

YOUNG.

Thus earth receives what first it gave ;
We're born to moulder in the grave.

What a mighty bustle do men in general make
about the *wealth* and *honours* of the world,
as if they were absolutely the *summum bonum*,
the chief good, the only means of procuring
happiness and felicity solid, permanent and last-
ing, unmindful of that just remark,

Man wants but *little*, nor that little *long*.

Some are grasping at power, and eagerly pur-
suing titles and renown, the shadow instead of
the substance, while death arrests them in their
vain career, and proves to their survivors,

Earth's highest station ends in, *Here he lies*,
And *dust to dust* concludes her noblest song.

YOUNG.

Then all ye empty grandeur of a court, ye
glittering ornaments of state, the pomp of
greatness

greatness and nobility, hence away, I court ye not ; since in the silent tomb I'm taught your vanity and nothingness, you have no charms for me ; you're far below my notice, and not to be compar'd with meek-eyed truth, fair virtue, heavenly wisdom, and unshaken piety, the christian's graces, and the good man's riches while on this side death ; give me but these, adorn'd with faith, hope, love and joy in the great Saviour of mankind, and let who will possess earth's *highest* honours, and it's envied wealth for me, I want them not, but thro' the vale of private life, enjoying health, content, a few choice friends, and just enough to help the poor, deserving and distressed, I'll thankful pass, and fearless wait frail nature's *dernier* foe *.

On yonder monument the following lines attract my wandering eyes,

Here a kind parent, in death's dark abode,
In solemn silence waits the trump of God :

* *The last enemy that shall be destroy'd is Death.*

Ye once lov'd friends, your heart-felt grief
restrain,

Your temp'ral loss is her eternal gain ;
For she in joyful hope resign'd her breath,
And in her dying moments conquer'd death.

The above inscription, written on a virtuous wife, a tender mother, and a real friend, suggests abundant matter for comfort and encouragement to surviving relatives, under such a great and deep-felt loss, and at the same time paints in the liveliest colours the triumphant exit of a true christian.

What is the happiness of the longest life ? ye thinking and religious few, say what are the transient pleasures, the golden dreams and momentary enjoyments of the present state to the pleasing views, the hopes and animating assurances of an expiring believer on the verge of immortality, and entering the world of Spirits *.

Some few days since, being on a visit to a friend in the Country, I took a solitary walk

* Then, O then !

Each earth-born joy grows vile, or disappears,
Shrunk to a thing of nought.

E

BLAIR.
among

among the graves of a neighbouring church-yard, where, as it is very happily express'd by the late ingenious Mr. GRAY,

" Beneath those rugged elms that yew-trees shade,
 " (Where heaves the turf in many a mould'ring heap)
 " Each in his narrow cell for ever laid,
 " The rude fore-fathers of the hamlet sleep."

The sun was leaving our hemisphere to rise on other worlds, the western skies confess the approach of eve with faint and varying rays, the winds were still, and not a breeze whisper'd among the neighbouring trees, while distant prospects, gradually disappearing, charm the eye no more *; the calmness and serenity of all things round, the fading landscape and descend-

* Dr. YOUNG beautifully describes the evening in the following lines;

As some tall tower, or lofty mountain's brow,
 Detains the sun illustrious from his height;
 While rising vapors and descending shades,
 With damps and darkness, drown the spacious vale,
 Philander thus agustly rears his head;

.

ing shades inspir'd my mind with grave reflections, and a pleasing melancholy, suited to the place and subject of my meditations.

The lonely sacred edifice, whose moss-grown walls and humble spire bore the marks of antiquity and decay, first claim'd my notice and regard; it seem'd to be the work of hands long ago moulder'd into dust; it's retir'd situation was far from the crouded city and the noisy town; it stood on a rising ground, and might be seen at a considerable distance; the venerable appearance of the building and solemnity of the graves around fill'd me with awe, reverence, and a secret tremor, natural to humanity on the view of such dreary but instructive and momentous scenes.

On looking over the several inscriptions, assisted by the light of the moon, dancing as it were among the silver-skirted clouds, they inform'd me that here lay the remains of many inhabitants of the neighbouring village, of all ages; some just breath'd and died, others were cut off in the bloom of youth by accidents or diseases, some in the prime of life, and others

far advanc'd in years ; no false panegyrics, no flattering encomiums, no sumptuous monuments, at the idle and superfluous expence of surviving relatives, were to be found in this rustic burial-place, but here and there a plain and artless admonition to the living to prepare for their own dissolution *, in words to this effect ;

“ As I am now so you must be ;

“ Prepare in time to follow me.”

Returning to the habitation of my friend, thoughts such as these engag'd my attention and remembrance ;

. What is this world ?

What ! but a spacious burial-field unwall'd,
Strew'd with death's spoils, the spoils of animals,
Savage and tame, and full of dead men's bones ?
The very turf on which I tread once liv'd ;
And we that live must lend our carcases
To cover our own offspring ; in their turns
They too must cover theirs.

The Grave

-
- * Their name, their years, spelt by the unletter'd muse,
The place of fame and elegy supply ;
And many a holy text around the strews,
That teach the rustic moralist to die.

GRAY

W

One Generation passeth away and another cometh *, but oh ! dreadful stupidity ! how few are there who properly consider their latter end ! We go on from one day and year to another unmindful of the chief business, and that which should be the main employ, of our lives, to prepare for death ; the Young, expecting many future years in the enjoyment of health and pleasure, leave the solemn and important work to an uncertain hereafter, which they often never see ; the man of business, immers'd in the concerns of trade and merchandize, and bouy'd up with increasing gain, cannot find time for serious reflection, 'till sickness and a dying bed remind him of it, sometimes 'tis to be fear'd, too late ; the affluent and great men of the earth are so much engag'd in making, what is stil'd, a noise in the world, endeavouring to outvie each other in outward show, parade and splendor, that they have

* How populous ! how vital is the grave !

This is creation's melancholy vault,

The vale funeral.

Night Thoughts.

neither

neither opportunities or inclination to think of any state but the present *, 'till death, with all his terrors, awful consideration! hurries them into eternity in the midst of their sins; the poor and needy, those to whom Providence has given little or none of this world's goods, are often the richest in faith and good works, according to our Saviour's words; *Not many wise men, after the flesh, not many mighty, not many noble are call'd; but GOD hath chosen the poor in this world, rich in faith, and heirs of the kingdom which He hath promis'd to them that love Him (z).*

There are, doubtless, some persons in every rank and station, whether public or private, who are well-wishers to the cause of virtue

* Fond foolish man would fain those thoughts decline,
And loose them in his business, sports and wine;
But *canst* thou loose them? Seest thou not each hour
Age drop like autumn leaves, youth like a flower
Cut down? Do Coffins, Graves, and tolling Bells
Warn thee in vain?—In palaces and cells,
The heights of life above, the vales beneath,
In towns and fields, we every where meet Death.

(z) JAMES ii. 5.

TRAPP'S Four Last Things.

and

and religion, and desirous to promote it; but how small is the number of such to the generality of mankind in this sensual and degenerate age! well may it be said, *Tho' many are call'd but few are chosen*; *Wide is the gate and broad the way that leadeth to destruction, and many there be who go in thereat*; *whilst strait is the gate and narrow the way that leadeth unto life, and few there be that find it* *.

How comfortable, animating and supporting is this thought to a christian, in his meditations on his last great change, that the body consign'd to the tomb is an emblem of good seed sown in good ground, which shall spring up at last to eternal life (z); there shall come a reaping time, a glorious harvest, and a blessed meeting, when the saints of all ages, the friends and favourites of Heaven shall greet each other with a joyful welcome from a world

* MATTHEW vii. 13, 14.

(z) Death wounds to cure; we fall; we rise; we reign!
Spring from our fetters; fasten in the skies;

.

This King of terrors is the Prince of peace. YOUNG:

of trouble, affliction and distress, into an eternity of joy, felicity and peace.

O glorious hour! O blest abode!
 When I am near and like my GOD;
 And flesh and sin no more controul
 The sacred pleasures of my soul. WATTS.

Tho' it is sown in corruption, it shall be rais'd in incorruption, it is sown a natural body, it shall be rais'd a spiritual body; then shall be brought to pass that saying which is written, Death is swallow'd up in victory; O death! where is thy sting? O grave! where is thy victory? the sting of death is sin, and the strength of sin is the law; but thanks be to GOD, who giveth us the victory thro' our Lord JESUS CHRIST.

The present world is very properly stil'd a state of probation, for according to the deeds done in the body, whether good or evil, we shall be tried, cast and condemn'd; or acquitted, accepted and for ever blest*; the latter of which being the wish and desire of all, it only remains to be determin'd by what means

* JOHN V. 29.

it is to be obtain'd; the lines on yonder stone inform us.—Under the appearance of an Angel, descending with a crown of glory, is represented an open book with these words, *To live is CHRIST, to die is gain*; beneath it, the following epitaph is worthy the regard of every reader.

In steadfast hope of that glad day,
Here lies entomb'd my weary clay:
Reader, awake, in time repent,
'Thine hours, as mine, are only lent;
The day is hast'ning, when, like *me*,
Thou too shalt dust and ashes be:

☞ Forfake thy sins, in CHRIST believe*,
And thou shalt with Him ever live (z).

The late ingenious Dr. YOUNG beautifully describes the reasonableness and benefits of a religious life in the following words,

* In every storm, thy safety to ensure,
Those two great anchors of the soul secure,
Faith and *Repentance*; firm supports are they
When every other fancied prop and stay,
The more thou leanest, sinks and slides away.

}

TRAPP'S Four Last Things.

(z) JOHN iii. 15.

Religion's

Religion's all ; descending from the skies
 To wretched man, the goddess in her left
 Holds out *this* world, and in her right the *next*.

Do justly, love mercy, and walk humbly with thy God, for this is the whole duty of man ; in the unwearied practice hereof thou art safe for both worlds ; neglect it at your irrevocable and endless peril *. — The most potent Monarch upon earth, tho' surrounded with all the honours, grandeur and magnificence imagination can conceive, while he governs his subjects, regardless of his Creator, is an object to be pitied, as daily expos'd to the vengeance of Heaven, every moment in danger of being dethron'd by the KING OF KINGS, and made the derision of devils and the mock of hell. The most affluent, who revel in pleasure, gaiety and dissipation, imitated by their equals, and envied by the vulgar, lost to virtue, piety and reflection, tho' they drink the spirit of the golden day, and triumph in existence, are the servants of satan, the dupes of passion, and

* MICAH vi. 8. MATTHEW xxiv. 50, 51.

the heirs of never-ending woe ; they may enjoy a few years of sensual mirth and voluptuousness, but they will assuredly end in an eternity of pain, which will always be beginning to *begin* ; I tremble at the thought !

Tell a man, in the views of his dissolution, a large estate is come to him on the death of a relation, and what will his reply be ? The better for my *survivors*, but nought to *me* ; assure me of happiness beyond the grave, and I'll give up all claim to earthly possessions with the *greatest* pleasure ; if I have any reason to hope for mercy and acceptance with the Almighty Judge I care for nothing else, I want no more ; none but CHRIST, none but CHRIST ; this, or something similar, will be his language, if he is convinc'd, before too late, of the value of his soul and the necessity of salvation.—However, at present you may inherit riches, estrang'd to disorder, uneasiness and complaints, yet know, O Mortal, all *earthly* enjoyments are fading and passing away ; a time will come, it may be the *next* hour, when thou shalt fall a prey to the King of terrors,

or

or be overtaken by some fell disease; *For it is appointed unto all men once to die, and after death the judgment* *; every child of Adam is liable to pain as the offspring of the fall, and expos'd to calamity as the effect of sin; then let it ever be your aim, desire and endeavour to be prepar'd to bear the *one* with christian fortitude, and to meet the *other* with holy triumph and resignation.

What can support and comfort our spirits on a dying bed, when taking leave of all that is dear to us here below, a tender husband, or an indulgent wife, a belov'd parent, or endearing children, chosen companions and real friends, while floods of tears accompany the word—*farewel*, but the pleasing hopes of meeting them again ere long in realms of eternal bliss? *hopes* which *religion* only can suggest, and are founded alone on the promises of the gospel.

When sickness attacks and weakens the constitution, when nothing but destruction, in it's

* HEBREWS ix. 27.

This hour perhaps our friend is well,
The next we hear his passing bell.

most hedious form, appears before our eyes, what will prevent our fears, animate our souls, and enable us to view it's approach without dismay, and to rejoice even on the brink of the grave, but *religion* *? *that religion which teacheth us To deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present evil world* (x); while the harden'd sinner, arrested in his career of vice, madness and folly, tho' rolling in the greatest abundance, dreads the very thought of death, and meets his end unfit to live and unprepar'd to die.

While fortune smiles and health continues the men of pleasure may enjoy all that their hearts can wish, and their fellow-mortals may envy their suppos'd felicity, but should afflictions and distress overtake them, as they may naturally expect, they will, being subject to them in common with the rest of mankind,

* PSALMS xxiii. 4.

Religion! Providence! an After-state!

Here is firm footing; here is solid rock;

This can support us; all is sea beside. YOUNG.

(x) TITUS ii. 12,

what

what can yield them the *smallest* relief, or alleviate in the least the pangs and agonies of dissolving nature, separate from *religion*? Their relations and friends may wish to give them consolation, but from whence can it arise? what arguments can they produce to afford them any ground to hope for happiness *hereafter*, who are *themselves*, it may be, strangers to real piety, and speaking to *such* who have always liv'd in a total disregard of it? —If there is a state of existence beyond the grave, which the *heathens* believ'd, and shall *we* offer to dispute it in this land of gospel light and liberty, this enlighten'd age, blest with the mystery of revelation? surely we should be solicitous to inherit that better world, and candidates for that *real, permanent* and *everlasting* happiness, which can only be enjoy'd *therein*, as the blessed consequence of a virtuous and pious life*.

Let the young, the gay, ambitious, and the fair, take a serious walk into this place of skulls, and see the end of all sublunary tri-

* REVELATIONS ii, 10,

umphs; I can hardly take a step but I pass the monument of my younger, tho' scarce arriv'd at the bloom of life *myself*; how censurable and imprudent should I be then not to reflect on the uncertainty of my *own* continuance, and endeavour to be ready for my approaching dissolution;

Reform my conduct, mourn my follies past,
And spend each day preparing for my last.

The real christian, in the midst of his best enjoyments, can look into the tomb with composure, and meet his summons to the world of Spirits with a joyful welcome, knowing, whenever the house of his earthly tabernacle shall be destroy'd, he has a mansion reserv'd for him in Heaven, a treasure secur'd in realms of glory, a crown of life which he shall wear thro' eternity*; being fully persuaded *That his Redeemer liveth, and that he shall stand at the latter day upon the earth, and tho' after his skin worms destroy his body, yet in his flesh he shall see GOD* (x);

(x) JOB xix. 25, 27.

* The soul, secur'd in her existence, smiles
At the drawn dagger, and defies it's point. ADDISON'S Cato.

he

he bears the sharpest sorrows without a murmur, and resigns his mortality without a groan*.

But supposing any one should ask, What advantages does the good man reap? what benefits can arise from a course of piety more than from a continuance in sin in *this* world, if there is no *hereafter*? does not the christian, by a strict adherence to the duties of his profession, in some measure deprive himself of the pleasures of the *present* life, and thereby loose a certainty for an uncertainty?—No, far from it, for who do or can possibly relish *innocent* and *rational* recreations, at proper seasons, *more* than the votaries of religion? While the *wicked* and *ungodly* may with too much propriety be said to *trifle* and *squander* away their precious time, the *righteous* must be own'd *truly* to enjoy it; as the amusements of the *one* will not bear reflection, the employments of the *other* are agreeable to right reason, and such as Heaven and their own *consciences* will approve; therefore

* I. CORINTHIANS XV. 55, 56, 57.

I have a desire to depart and to be with CHRIST, which is far better.

Seek

See
ren
inc
cor
oti
yo
sha

bo
of
(w
lik
on
far
co
the
foe
wi
an
the
vir
va

(2)

SOLITARY WALKS. 65

*Seek first the kingdom of God and his righteousness, renounce the flesh with it's affections and lusts, indulge yourself in no diversions but what are consonant to prudence and sobriety, and all other things that can promote or conduce to your temporal and eternal interest and happiness, shall be added unto you *.*

Let the haughty, vain and proud behold the body turning into putrefaction, or the bones of a haggard skeleton rotting in yonder tomb, (while they seem to address them in language like that which the Almighty spoke to the sea on it's creation, *Hitherto shall ye come, and no farther, and here shall thy pride cease* †) and being convinc'd of the mean original from whence they were taken, and to which they must soon unavoidably return, abash'd at the sight, with shame and confusion of face go home and humble themselves, as in the dust, before their offended Maker (z); let the beauteous virgin, whose attracting features and captivating tongue excite universal admiration and

* MATTHEW vi. 23. † JOB xxxviii. 11.

(z) JEREMIAH xlii. 15 to the 18 verse. JAMES iv. 6, 10.

attention, who is flatter'd by the thoughtless and idoliz'd by fools, see in the open'd sepulchre and shrouded corps, as in a faithful mirror, what she is, at *best* but *vanity**, and what she must be *ere long*, a loathsome carcase and food for worms, and shock'd at the ghastly spectacle, may she determine to immortalize her *mental* charms with the ennobling principles of piety and virtue (*b*).

Is the grave *the house appointed for all living*? which we have daily proofs of; is our summons to return to it precarious and uncertain? which we are often shewn by the sudden and unexpected deaths of those around us; is there a state *beyond* the grave of endless bliss or woe, and a day of judgment and of burning awaiting all? which we are assured of by the scriptures (*z*), and can have no *just* or *solid*

* PSALMS xxxix. 5.

(*b*) Let *virtue* prove your never-fading bloom.
For *mental* beauties will survive the tomb.

(*z*) Why shrinks the soul back on herself
And startles at destruction?
'Tis the divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man. ADDISON'S CATO.

reasons

reasons to disbelieve; let us then live in the constant remembrance of these momentous truths, as becomes the heirs of immortality and the expectants of another world; let us seriously reflect on that solemn transaction, which we must soon realize, of exchanging corruption for incorruption, and, breaking the narrow limits of time, enter the endless ages of eternity, and being deeply affected with the certainty and nearness of our approaching change, may we set our affections on things above, and believing in JESUS, look with triumph in the tomb.

Heaven gives the needful but neglected call,
What day, what hour, but knocks at human hearts
To wake the soul to sense of future scenes!
Death's stand like *Mercury's* in every way,
And kindly point us to our journey's end.

YOUNG.

If so, O reader! whoever thou art, whether young or old, high or low, rich or poor, prepare to *die*; it will soon be *thy* lot;

F 2

Thy

Thy soul must leave it's present house of clay,
And to an unknown somewhere wing it's way.

NORRIS.

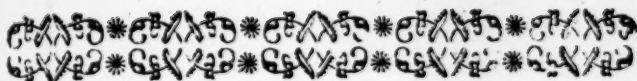
Let Religion be thy guide, the real christian
thy character, and piety thy truest wisdom*;
live holy, die daily to sin, watch thy heart,
guard thy senses, redeem time, love CHRIST
and long for Heaven; for thus acting thou
shalt gain the favour of the Almighty, and
be plac'd, after death, at the right-hand of
Omnipotence in glory.

. . . . Happy day that breaks our chain;
That manumits; that calls from exile home;
That leads to nature's great metropolis,
And re-admits us, thro' the guardian hand
Of elder brothers, to our Father's throne.

YOUNG.

* Seriousness is the greatest wisdom, Temperance
the best physic, and a good Conscience the best estate.

The Speech of Sir JOHN MASON, Privy Councillor to
K. Henry VIII. on his death-bed.



A

W A L K

I N A

Country Church-Yard, by Moonlight;

T A K E N F R O M

PARNELL's NIGHT-PIECE on Death :

W I T H

ALTERATIONS and ADDITIONS.

WHILST yon pale empress of the night
Sheds o'er the fields a softer light,
With all her numerous starry train,
Which deck the vast celestial plain,
Let me, while silence fills the air,
To yonder burial-place repair ;
There, as I pass in solemn state
Among it's mould'ring heaps of fate,
Let me reflect, as slow I tread
Above the venerable dead,

SOLITARY WALKS.

Time was, like me, *they* life possesst,
And time shall be when *I* shall rest *.

These graves, with bending osiers bound,
That nameless heave the rising ground,
Without a stone to tell me who
These humble spots belong unto,
Quick to my roving thought disclose
Where toil and poverty repose.

Those flat smooth stones that bear a name,
The chissel's slender help to fame,
Which ere surviving friends decay,
Their frequent steps may wear away ;
A middle race of mortals own
Scarce out of yonder village known.

No lofty tombs here catch the eye,
Whose dead in vaulted arches lie,
Whose pillars swell with sculptur'd stones,
Arms, angels, epitaphs and bones ;
These are the poor remains of state,
Which idly praise the rich and great (x) ;

* The trifling and inconsiderate conduct of mankind in general gives too much reason to adopt the language of a late celebrated writer,

All men think all men mortal but *themselves*. Dr. YOUNG.

(x) " Praises on tombs are titles vainly spent ;

" A man's *good name* is his best monument."

And

And tho' adorn'd on either side,
 (Sad contrast to the corps they hide)
 Can only tell they *liv'd* and *dy'd*.

}

But while I such-like thoughts pursue
 An open'd grave attracts my view * ;
 Frail mortal's last cold dreary bed,
 The poor man's wish, the rich man's dread.
 How vain are honours, wealth and birth,
 Our boast and *main* pursuits on earth ;
 (For which mankind so oft contend)
 When in the grave we see their end (z) :

All that in life we can enjoy
 Respecting *time*, death will destroy ;
 But those *true* pleasures *christians* know,
 Which from *religion* only flow,
 Shall even *time itself* out-grow.

}

As men who long in prison dwell,
 With lamps that glimmer round the cell,
 Whene'er their suff'ring years are run,
 Spring forth with joy to greet the sun,
 Such joy, tho' far transcending sense ;
 Have pious souls at parting hence ;

* See the Frontispiece.

(z) The boast of heraldry, the pomp of pow'r,
 And all that beauty, all that wealth ere gave,
 Await *alike* th' inevitable hour ;

The paths of glory lead but to the *grave*.

GRAY.

On earth, and in the body plac'd,
 A few and evil years they waste ;
 But when they leave this frail abode
 They gladly mount the heav'nly road,
 And dwell eternally with God *.

Then welcome death, thou sure release
 From trouble into realms of peace ;
 This world I willingly resign
 To enter into joys divine.
 Farewel my pains, be gone my fears,
 For death a gentle friend appears :
 Great God, I wait Thy kind decree ;
 O let me die to live with Thee (x) !

-
- * With joy the hind, his daily labour done,
 Sees the shades lengthen with the setting sun ;
 With joy the slave, worn out with tedious woes,
 Beholds the hand that liberty bestows ;
 With joy the warrior, on the hostile plain,
 His wounds forgetting, does a vict'ry gain ;
 So death with joy my feeble voice shall greet,
 My hand shall beckon, and my wish shall meet ;
 Nor dim the path that leads to his abode ;
 A God's bright foot-steps mark the lucid road :
 O let me trace that kind conducting ray,
 And follow Jesus to the realms of day.

ANONYMOUS.

(x) PHILIPPIANS i. 23. REVELATIONS xxi. 4.



THE
G R A V E
Stript of it's TERRORS;
A P O E M:
BY A L A D Y.
With ALTERATIONS.

THRO' yonder ground I'll often stray,
Inrich'd with spoils of kindred clay,
By Contemplation led;
Here, cold to pleasure's tempting forms,
Confociate with my sister worms,
I'll mingle with the dead.

Ye faithless idols of our sense,
Here own how vain your fond pretence,
And from our presence fly;
Your transient forms like shadows pass,
Or objects of the magic glass,
Before the mental eye.

Ye

Ye midnight horrors, awful gloom,
Ye silent regions of the tomb,
My last and welcome bed ;
Here will I give my sorrows o'er ;
For pain and grief are known no more
In death's transporting shade *.

Religion, ere the hand of fate
Shall make reflection plead to late,
My erring reason teach ;
Amidst the flatt'ring hopes of youth,
To meditate the solemn truth,
These awful relics preach.

Thy penetrating beams disperse
That mist of error, whence our fears
Derive their fatal spring ;
'Tis thine the trembling heart to warm,
And soften to an Angel's form
The pale terrific King.

* As death opens to the good man the gate of eternal life, the grave may well be stil'd " his *subterranean road* " *to bliss.*"

Sublim'd by Thee, the soul aspires
Beyond the reach of low desires,
With nobler views elate ;
Unmov'd, her destin'd change surveys ,
And, arm'd by faith, undaunted pays
The universal debt.

In death's cold slumber, lull'd to rest,
With no disturbing thoughts oppress,
The mould'ring body lies
'Till the last morn's prolific ray
Unfolds the final judgment-day,
And bids it mount the skies *.

* I CORINTHIANS XV.

My flesh shall slumber in the ground
'Till the last trumpet's joyful sound ;
Then burst the chains with sweet surprize,
And in my Saviour's image rise. Dr. WATTS.

eternal
n read

blim'd

Advertisement.

The ensuing discourse is intended to evidence the happy effects of true piety in this world, the consolations of religion on the loss of friends, and in the views of death, with that real, permanent, never-ending felicity godliness leads to, and assuredly terminates in beyond the grave.

TO THE READER.

THE following address (or tribute of friendship to the memory of the deceas'd) on the death of a late eminent minister in the Church of CHRIST, may be naturally suppos'd, from several particular passages in it, the production of a brother-labourer in the gospel-vineyard; but it is not; 'tis only written as a truly interesting, pathetic and funeral discourse, on the benefits of a religious life, exemplified in the glorious triumph of a true believer over the fears of death, which, while it sensibly affects the passions and tender feelings of the sympathizing reader, may suitably work on his mind, and set him on performing the important and necessary duty of examining how matters stand between GOD and the soul. To be appriz'd of the calmness and resignation of a real christian on the near approach of the last enemy of nature, the grounds of his support and comfort when taking leave of all that was dear to him on earth, and the way to
make

make these dying enjoyments our *own*, cannot but be acceptable to all, whether publish'd from the pulpit or by the press.

What the pious and ingenious Mr. HERVEY observes concerning his meditations among the tombs, in the preface to his first volume, may not improperly be applied to the ensuing discourse; "It reminds the reader of his latter
" end, and would earnestly recommend him
" to set not his *house* only, but, which is in-
" expressibly more needful, his *soul* in order,
" that he may be able, thro' all the intermediate
" stages of his life, to look forwards on his
" approaching exit without any painful anxious
" apprehensions concerning his state for eter-
" nity; and when the great, awful and mo-
" mentous change commences, may joyfully
" bid adieu to terrestrial things with all the
" calmness of a chearful resignation, with all
" the comforts and consolations of a well-
" grounded faith, in the pleasing assurance of
" being soon in the presence of his Lord and
" Master, at whose right-hand are pleasures
" for ever more."

G. W.

A

Pathetic and Interesting

ADDRESS TO ALL;

BUT PARTICULARLY THE LATE

Congregation *of the* Deceas'd;

BEING A

Funeral Discourse,

OCCASIONED BY THE

D E A T H

OF THE

Rev. Mr. EDWARD HITCHIN, B.D.

Heav'n gives us friends to bless the
present state ;

Resumes them to prepare us for the *next*.

.

Time flies ; death urges ; knells call ;
Heav'n invites ;

Hell threatens ; all exerts ; in effort all.

.

Warnings point out our danger.

YOUNG's Night Thoughts.



A

Pathetic and Interesting

A D D R E S S, &c.

PERMIT me, my dear friends, to address you in the language of sighs, on the death of a worthy and faithful ambassador of the KING OF KINGS, now, I doubt not, with Him in glory; who has left a valuable relict, and several children, to mourn with weeping thousands a loss so truly melancholy and affecting. Suffer me, on this sorrowful occasion, to read to you, for your serious meditation and remembrance, those precious words which our deceas'd much lamented

G

friend

friend and brother often repeated with inexpressible pleasure, and is now experiencing the truth of above; ROMANS xiv. 8. *For whether we live, we live unto the LORD, and whether we die, we die unto the LORD; whether we live therefore, or die, we are the LORD's.*——

Animating thought! well might the Apostle say, *For me to live is CHRIST, and to die is gain**; no wonder he should have a desire to depart and be with CHRIST, when he knew and declares it, in the 23d verse of the same chapter, to be far better.

However, the dissolution of this earthly house, the fleshly tabernacle of the body, to it's mean original, is awful and affecting to the carnal man, and terrible to the guilty soul in the views of eternal punishment, yet be assur'd, to real believers, in the exercise of a lively faith, it appears stript of it's forbidding aspect, and more like a gentle sleep than a separation of those two dear companions, soul and body. In this view, O christian! say, can'st thou not

* PHILLIPIANS i. 21.

look on it without terror? can'st thou not behold it without dismay? as an easy passage from a world of sin and sorrow to a state of everlasting happiness and joy; a freedom from pains, affliction and distress, to realms of uninterrupted felicity and peace.

The Apostle *Paul*, in the words before us, speaks the language of a christian dead to the world but alive in CHRIST; and in order to prevent dissensions among the *Romans*, tells them, The only end and design of religion is the glory of GOD and the happiness of immortal souls; and to encourage them in well-doing, declares That CHRIST is the believer's life and portion. But for our further improvement on the text, let us consider,

I. How or in what sense we may be truly said to live unto the LORD. And,

II. The blessed privilege of such a life; or what is included in that expression, We are the LORD's.

May the good Spirit bring home these important words to each of our hearts with a suitable energy and force, and enable us so to

live to the LORD, that in death we may prove more than conquerors thro' Him who hath loved us * ; and leave a testimony behind us, *That not with fleshly wisdom, but by the grace of GOD we had our conversation in the world* (x).

The many repeated warnings we have given us of our own mortality by the pains and infirmities we labour under, as well as from the loss of near and dear relatives or friends, should set every one on the enquiries, *Am I prepar'd for the awful change? am I fit to die and meet the LORD in judgment?* questions of the greatest moment and importance, and will not admit of the least delay; then suffer, my brother mortals, the word of exhortation, for to you it is written, *To day, if ye will hear His voice, harden not your hearts* (z); *For the Son of man cometh at a time that ye think not* (o).

Every complaint we feel, every death we hear of are but fresh momento's of our approaching end, and reiterated admonitions to

* ROMANS viii. 37. (x) II. CORINTHIANS i. 12.

(z) PSALMS xcvi. 7, 8. (o) MATTHEW xxv. 13.

call us to repentance ; *To you, O men ! I call, and my voice is to the sons of men** ; receive my instruction and not silver, and knowledge rather than fine gold ; for wisdom is the principal thing ; therefore get wisdom, and with all thy gettings get understanding.

Many of my readers, I doubt not, have mourn'd the death of kindred or acquaintance, and are you desirous of meeting them beyond the grave, in regions of eternal bliss, then *Do justly, love mercy, and walk humbly with your GOD (x)* ; be holy, even as your Father who is in Heaven is holy, *For without holiness no man shall see the LORD (n)* ; or in other words, be concern'd to live unto the LORD. This brings me to consider how or in what sense we may be truly said to live unto the LORD ? in the general, when we make the glory of GOD the end of all our actions ; but what are the proofs of such a life ?

1. He that liveth unto the LORD hates sin ; not merely as it exposes him to punishment,

* PROVERBS viii. 4, 10. (x) MICAH vi. 8.

(n) LEVITICUS xi. 44.

but as it is offensive to the purity and holiness of the Almighty, and wounds the great Redeemer of sinners afresh ; when temptations offer to draw him aside into the paths of vice, misery and destruction, he will say with pious *Joseph* of old, *How can I do this great wickedness and sin against GOD (m) ?*

2. He has his conversation in Heaven, where his heart and treasure are *.

3. He loves the people, ordinances and house of GOD, and is ever waiting at wisdom's gates, and watching at the posts of her doors for wisdom's gifts and wisdom's graces, and chuses *rather to be a door-keeper in the house of GOD than dwell in the tents of sin and wickedness (x).*

4. He believes in JESUS CHRIST, accepts Him as his whole and only Saviour, and (fully persuaded of his own utter inability to do any thing to merit forgiveness or procure reconciliation with his offended Judge) rests

(m) GENESIS xxxix. 9.

* MATTHEW vi. 21.

(x) PSALMS lxxxiv. 10.

alone on His merits and righteousness for salvation (z).

5. He looks on *sublunary* enjoyments as below the anxious pursuit of an immortal being, and unworthy the *chief* notice of a candidate for eternity (n); he watches and prays daily against all, but especially his most easy besetting sin.

6. He longs for perfect likeness to CHRIST, union to Him, and enjoyment of Him; in a word, he earnestly desires that GOD may be glorified both in his life and death, being well assur'd the true believer, living or dying, is the LORD's; this reconciles him to every divine dispensation, however bereaving or afflictive, and enables him to bear poverty with patience and contentment, riches with humility and thankfulness, and the sharpest trials with christian resignation, being confident *That all things shall work together for good to them that love GOD, and to them who are call'd ac-*

(z) I. CORINTHIANS XV. 10. I. CORINTHIANS I. 30.

(n) Not an eager solicitude, but a *prudent* concern for this world's goods is commendable and praise-worthy.

88 CONSOLATIONS OF RELIGION.

*according to His purpose**; thus in health or sickness, prosperity or adversity, joy or sorrow, life or death, he joins with his once crucified but now exalted Redeemer in saying, *Not My will, O LORD! but Thine be done* (x).

Would you know whether you live unto the LORD? then examine your own hearts; see whether those things I have been mentioning of, as proofs of such a life, are in *you* and abound.

But what is included in this expression, We are the LORD's? or what is it to be the LORD's?

With respect to *this* life, it is to have the LORD for our protector, preserver, guide and friend, to be the objects of His care, and the subjects of his love; it includes all the privileges of justification, adoption and sanctification; we are His by His free unmerited choice of us; *I have chosen you before the world began; not that we loved Him, but that He first loved us* (z); we are His in the general, as

* ROMANS viii. 20.

(x) LUKE xxiii. 42.

(z) JOHN xv. 16

He form'd us, and not we ourselves, as He is our Creator, and we are His creatures, in Him we live, move, and have our being; but they who are true believers are His in a peculiar sense, as He is their Head, and they His members, as He is their heavenly Father, and they His children*, as He is their King, and they His subjects, as He is their Master, and they His servants, for so they are call'd, The Servants of the Most High God. They are His by self surrender and dedication of themselves to His service and fear; they are His by redemption, as *He hath given His only begotten Son to be made sin for them, who knew no sin, that they might be made the righteousness of God in Him* (x); He is their Shepherd, and they His sheep; in a word, they are His for time and for eternity.

But with respect to that life which is *to come*, believers are the LORD's, as heirs of God, and joint-heirs with JESUS CHRIST, as purchas'd by Him to be made partakers of the

* PSALMS lxxxii. 6.

(x) II. CORINTHIANS v. 21.

inheritance

inheritance with the saints in light, as He hath given them to His Son, to be sav'd with an everlasting salvation; therefore He is represented saying, *Other sheep I have which are not of this fold, them also I must bring in, that we all may be one, even as Thou, Father, art in Me, and I in Thee* *. They are His, to be made compleatly blessed with Him, to sit down on His right-hand, and enjoy His beatific presence thro' eternity.

How reviving must this consideration be to a poor believer, in the views of his dissolution, that *that death which is very justly stil'd the King of terrors to the ungodly, is to him but a freedom from a state of trial and probation, and an admission into regions of never-ending happiness*: This made the Apostle cry out in that triumphant language, *Death is swallow'd up in victory; O death! where is thy sting? O grave! where is thy victory* (x)? and in another place, *For I'm persuaded that neither death nor life, nor Angels, nor principalities nor powers,*

* JOHN xvii. 21;

(x) I. CORINTHIANS xv. 55.

nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of GOD which is in CHRIST JESUS our Lord.*

If those who live unto the LORD are thus blest, then ask yourselves the question, *Do I thus live?* if you do, what fruits do you bring forth? for the tree is known by it's fruit; does it show itself by your humility, self-denial, love to GOD, honour, integrity and uprightness in your dealings with men, and doing as you would be done by to all? are you constant in prayer, both in the closet and family? do you attend the worship of GOD in His house with pleasure and delight? do you find wisdom's ways to be ways of pleasantness, religion sweet to your soul, and godliness with content your great and only wish'd for gain? are you concern'd to acknowledge GOD in all your ways, and to evidence your faith by your works? for faith without works is dead; the real christian, one who lives to

* ROMANS viii. 38, 39.

the LORD, will always strive *To let his light
so shine before men, that others, seeing his good
works, may glorify his Father who is in Heaven**.

Can you lay your hands upon your hearts and declare, as in the presence of the omniscient and heart-searching Creator, it is your whole endeavour and earnest desire that He may be glorify'd in every action of your lives?

I fear too many in the present day must reverse the language of the text, and say, Whether we live we live unto the *devil*, and whether we die we die unto the *devil*, so (awful thought!) whether living or dying we are the *devil's*: These are the sons of pleasure, gaiety and dissipation, who are properly stil'd self-seekers, and lovers of themselves more than lovers of GOD; these are the thoughtless and abandon'd part of mankind, who are for a merry life, tho' a *short* one; the profligate, the drunkard, the gamester and debauché are among this unhappy number; O if there are any such who read this discourse, may the

* MATTHEW V. 16.

LORD, of His infinite Grace, pluck them as brands out of the burning! If you are still in the gall of bitterness and the bonds of iniquity, in a state of enmity against GOD, and chusing darkness rather than light, because your deeds are evil, may the merciful and compassionate JEHOVAH, who delighteth not in the death of the wicked*, but had rather they would turn and live, turn you from darkness into His marvellous light, and translate you out of the kingdom of satan into the kingdom of His dear Son.—Sirs, remember you must be the LORD's or the *devil's* eternally, therefore chuse ye whom ye will serve, and know for certain that *The wages of sin is death, but the gift of GOD is eternal life thro' JESUS CHRIST our Lord* (x).

With respect to those who live unto the LORD, I have the authority of a GOD, who cannot lie, to tell them they shall die unto the LORD; it is the assur'd consequence of such a life; *To be carnally minded is death, but*

* EZEKIEL xxxiii. 11. (x) ROMANS vi. 23.

to be spiritually minded is life and peace (x); so the Apostle says in the same chapter and 13th verse, *If ye live after the flesh ye shall die, but if ye thro' the Spirit do mortify the deeds of the body ye shall live.* Above all, they shall be the LORD's for ever; here is the happiness of a religious life; well may it be said, *Blessed are the dead that die in the LORD.* Godliness hath truly not only *the promise of the life which now is but that which is to come**; this made the Psalmist say, *Mark the perfect man and behold the upright, for the end of that man is peace* (z). Well might Balaam pray, *Let me die the death of the righteous, and let my last end be like his* (u).

If true believers, whether living or dying, are the LORD's, then why should we grieve at their departure? You, who are now mourning the loss of an indulgent husband, and you, his dear orphans, who lov'd him with all the tenderness of filial affection, wherefore should you weep? he is now, I trust, in realms of

(x) ROMANS viii. 6.

* I. TIMOTHY iv. 8.

(z) PSALMS xxxvii. 37.

(u) NUMBERS xxiii. 10.

endless joy; you would not wish him back again into a world of trouble, then be comforted with this thought, that if ye live unto the LORD, ye shall ere long meet him in Heaven, never more to part: You have, undoubtedly, in him lost one who lov'd you dearer than himself, whose greatest earthly happiness was to see you happy; one, whose example you will do well to follow, whose precepts should be the matter of your obedience, and his admonitions the objects of your practice; be concern'd then to imitate the pattern he set before you, that your *father's* GOD may be *your* GOD! Grant, O LORD! *that instead of the father, the children may rise up and call Thee blessed.*—Think, my dear young friends, how often he pray'd with and for you, how earnest he was at the throne of Grace that CHRIST might be form'd in you the hope of glory, how desirous he was to promote your temporal and eternal interests.

How did he, with tears in his eyes, on his death-bed, beg for a blessing on you and his beloved partner and companion. With what fervency

fervency and ardor did he pray that the Shepherd of *Israel*, who neither slumbers nor sleeps, would take each of you under the wings of His providential care, and into the arms of His protecting love.

O reflect, you the tender offspring of the deceas'd, how frequently he wept over you, the tears of parental fondness and regard, whilst your deeply afflicted mother sat by him overwhelm'd with grief, and grasping his trembling hand in her's, now looking on him with the heart-felt concern of a loving wife, then raising up her eyes, swoln with tears, to Heaven for the continuance of a life dearer than her own, then casting them on you, who, by your speechless sorrows, aggravated her woe.

How affectionately may we reasonably suppose, had his disorders permitted him, would he have taken his *last* farewell, in terms similar to the following;—"My dear wife, I know that
 " *parting* work is *hard* work, I find it so; nature
 " will prevail; the thoughts of a separation
 " from all that is dear to me on earth sensibly
 " affects me, yet nothing but the love I have for
 " you,

“ you, and the desire of seeing our dear chil-
 “ dren do well in the world, or in other words,
 “ the glory of GOD and the good of souls com-
 “ mitted to my charge, could make me wish
 “ to *live*; but GOD’s will be done, His time
 “ must be the *best*; I find myself on the bor-
 “ ders of the grave, death stares me in the
 “ face, and seems to claim me as his lawful
 “ prey, yet, thanks be to Heaven, he appears
 “ not as an *enemy*, but a welcome *friend*.
 “ The *precious promises* of the gospel yield me
 “ unspeakable *comfort* in the midst of the pains
 “ and anguish of dissolving nature;—I can,
 “ (blessed be divine Grace) I can *heartily* join
 “ with the Church in saying, *Rejoice not against*
 “ *me, O mine enemy! when I fall I shall arise,*
 “ *when I sit in darkness the LORD shall be a*
 “ *light unto me* *; *I know that my Redeemer*

* MICAH vii. 8.

This and the ensuing addresses, suppos’d to be the last
 words of a real believer, on his death-bed, to his wife and
 children, may suggest to *every* disconsolate widow and fatherless
 orphan many encouraging and comfortable reflections, to assuage
 their grief and moderate their sorrows.

H

liveth,

“ *liveth, and that He shall stand at the latter day*
 “ *upon the earth, and tho’ after my skin worms*
 “ *destroy this body yet in my flesh shall I see GOD,*
 “ *whom I shall see for myself and not another,*
 “ *tho’ my reins be consum’d within me.—I hope*
 “ *the GOD of Israel will be with you, comfort*
 “ *and support you with the consolations of His*
 “ *Holy Spirit, which are neither few nor*
 “ *small, and be a husband to you when I am*
 “ *no more; I know He will, for He hath*
 “ *promis’d to be a father to the fatherless and*
 “ *a judge of the widow**; this revives my
 “ *drooping spirits in the views of my dissolu-*
 “ *tion;—fulfil, O GOD! this promise unto*
 “ *Thy servant, in which Thou hast enabled*
 “ *him to hope. Most merciful Father, be*
 “ *Thou her guide and defence, her rock and*
 “ *eternal portion.—You, my dear children,*
 “ *will soon be depriv’d of a father, who lov’d*
 “ *you beyond expression, to whom you was*
 “ *ever dear, who has often look’d on and con-*
 “ *vers’d with you with inward satisfaction and*

* PSALMS lxxviii. 5.

“ *delight;*

“ delight; but fear GOD, and walk in His
 “ ways, and He will be *more* than a *father*
 “ to you: May He *blefs, preserve* and *keep*
 “ you in the paths of piety and virtue.—
 “ Endeavour all you can to comfort your poor
 “ dear *mother* when *I* am *gone*; *love* her, be
 “ *dutiful* and *obedient* to her, for then the
 “ LORD will *love* and *blefs* you.—I shall *soon*
 “ *leave* you to a wicked and ensnaring world,
 “ full of temptations and fraught with iniquity;
 “ O be mindful of what I have often told
 “ you, *Seek first the kingdom of GOD and His*
 “ *righteousness, and all other things shall be added*
 “ *unto you* *. Hate *sin*, and shun the *first* ap-
 “ pearances of evil; pray *daily* to your hea-
 “ venly Father for His guidance and direction,
 “ His restraining as well as saving grace, and
 “ be assur’d you shall not ask in vain; for He
 “ hath said, *I love them that love Me, and them*
 “ *that seek Me early shall find Me* (x).—Take
 “ care of *bad company*; avoid it, pass by it,
 “ turn from it and pass away. If you *love*

* MATTHEW vi. 33. (x) PROVERBS viii. 17.

“ me, hear and attend to the last words of a
 “ *dying* parent ; you have been educated in the
 “ fear and service of your great Creator, whose
 “ favour alone is *life*, and taught your duty both
 “ to GOD and Man by your pious and worthy
 “ mother and myself ; let not our instructions
 “ be thrown away upon you ; *In all your ways*
 “ *acknowledge* GOD, *and He will direct your*
 “ *steps* ; may you be *great* blessings in your
 “ day and generation to your surviving parent,
 “ when my head shall be laid in the silent dust.
 “ I see you *weep* ; ’tis, I doubt not, your
 “ affection for me, and the thoughts of soon
 “ parting with one, whose tender *love* and *care*
 “ you have had so many proofs of, that pro-
 “ voke your tears ; but *don’t* give way to
 “ grief, it will only hurt you, and be of no
 “ benefit to me ; I *must* die, I *must* leave
 “ you behind ; but GOD Almighty I hope
 “ will take you under His protection, and He
 “ *never* dies ; trust in *Him*, for He hath said,
 “ *When father and mother forsake thee I the LORD*
 “ *will take thee up* * ;—I leave you in His

* PSALMS xxvii. 10.

“hands.—Grant, O Father of mercies! Thou
 “most worthy Judge eternal, if it be agreeable
 “to Thy holy will, that I may meet my
 “much-lov’d *wife*, and my dear, dear *children*,
 “after death, at Thy right-hand in glory.”

These, or such-like, would have been his
 expressions, we may reasonably suppose, in the
 views of parting, but his *speech* and *sight*
 both fail’d him for some time before he died;
 after having endur’d great pain of body for
 several weeks, which frequently depriv’d him
 of his senses, he in a gentle slumber breath’d
 out his last *. Thus died an indulgent hus-
 band, a tender father, a faithful minister, a
 sincere friend, a worthy master, and a real
 christian, who was dear to you when living,
 and whose memory will be ever so to all who

* Those encouraging words of the Psalmist were his joyful
 meditation day and night, *For this GOD is our GOD for ever
 and ever, and will be our guide even unto death.* PSAL. xlviii.
 14.—After having linger’d for several months under a dropsy
 and the black-jaunders, he sweetly fell asleep in Jesus on
 Tuesday morning, about nine o’clock, the 11th of January,
 1774, and was interred in *Bunhill-Fields* the second Thursday
 following, amidst weeping thousands.

knew him. The narrative is melancholy and affecting; I easily forgive your tears, my sympathizing readers, especially you the congregation of the deceas'd, they are naturally excited by the consideration of the loss you have sustain'd in the removal of so worthy and affectionate a pastor, your *spiritual* father, guide and friend; you may well join in grief with the weeping relatives, who truly knew his worth, while they, in the bitterness of their sorrows, answer groan for groan.

You have, 'tis true, no little cause to bewail the death of so able an instructor in divine things, one who has been made the happy instrument of doing so much good to yourselves and others, but you have this reflection to mitigate your concern, That the great Head of the Church and Bishop of Souls is able far more than to supply his place, by His own gracious presence and blessing among you: If the LORD of the vineyard, who sends labourers into it at first, thinks fit to remove one and another of His servants by death, He will, if it is conducive to His own glory and the
benefit

CONSOLATIONS OF RELIGION. 103

benefit of His people, raise up or appoint others in their room; He will not leave you comfortless; He will over-rule your choice, if you implore His guidance, and make all things turn out for your good if you seek His face and favour diligently; only *commit your way unto the LORD, and He will* (for He hath promis'd it) *bring it to pass.*

If GOD you own in all your ways,
Your Guide he'll ever prove;
Peace shall attend you all your days,
And bliss in realms above.

You, the mourning relict of the deceas'd faithful and highly esteem'd servant of JESUS CHRIST, you have, undoubtedly, great reason to adopt that pathetic language, *Pity me, O pity me! ye my friends, for the hand of the LORD hath touch'd me; He hath taken away the much-lov'd companion of my life, my bosom counsellor and dearest friend; but gentle mourner, weep not as one without hope; we will readily own your loss is great, and demands your tears, yet you have abundant matter for com-*

fort under it from the pleasing assurance, 'That the same GOD who hath seen fit, in the course of His all-wise Providence, to deprive you of one so dear, so valuable and belov'd, the worthy object of your best earthly affection, and the late endearing fellow-parent of now your fatherless offspring, can and will, if you trust in Him, be more than a *husband* or *father* to you and yours, even your GOD, your Guardian, and eternal All. Rejoice in the animating hope, That the loss you mourn is everlasting *gain* to the dear deceas'd; be dumb, and not open your mouth, for the LORD in His infinite wisdom hath done it; be resign'd to the stroke, and say with christian submission and a willing compliance, *The LORD gave, and the LORD hath taken away, blessed be the name of the LORD.*

Wipe, O wipe away your tears my friends! for our once lov'd and much lamented brother in the LORD is now, I doubt not, happy beyond all obstacles that might hinder or lessen his felicity; he is but gone a little while before, we shall all, even the *youngest* of us,
soon

soon follow him, and I hope join together above in inscribing honour, power and glory to Him that sitteth upon the throne, and to the LAMB for ever and evermore.

Permit me to read to you, for your consolation and encouragement, the precious words of our once dying but now ascended LORD, when He took leave of His disciples, just before His crucifixion; He knew they would grieve at His departure, therefore He addresseth them in that moving language, *Let not your hearts be troubled, ye believe in GOD, believe also in Me**; *in My Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto Myself, that where I am ye may be also. Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall*

* Let the afflicted christian read over daily the 14th, 15th, 16th and 17th chapters of St. JOHN's Gospel, which suggest the greatest comfort under the greatest trials and sufferings he can possibly meet with here below.

be turned into joy. These things I have spoken unto you that in Me ye might have peace; in the world ye shall have tribulation, but be of good cheer, I have overcome the world.

Nothing but religion and a firm unshaken belief of the accomplishment of the promises in the word of GOD can support the soul in the views of a future state; resting by faith on CHRIST, the resurrection and the life, the dying christian will say with the royal Psalmist, *Yea, tho' I walk thro' the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me**. In order to have an adequate idea of the support faith yields the believer in his most trying moments, when mortal is putting on immortality, picture to yourselves, my friends, one of the most affecting scenes that can be exhibited in nature; A happy pair, whose lives are bound up in each other, whose hearts are twin'd together in the bonds of a mutual affection, who know no pleasure but in each other's

* PSALMS xxiii. 4.

company and their children's welfare, living in love, and walking hand in hand in their way to Zion, with their faces thitherward; imagine the tender husband arrested by the hand of death, and taking his last farewell of his beloved partner and weeping offspring, in the words of the late Rev. and ingenious Mr. HERVEY.

"I die, my dear children, but GOD, the
 "everlasting GOD will be *with* you; tho' you
 "loose an *earthly* parent, you have a *father* in
 "Heaven, who lives for evermore; nothing,
 "nothing but an *unbelieving* heart and *irreligious*
 "life can separate you from the *regards* of His
 "Providence, from the endearments of His
 "love.—You, the dear companion of my life,
 "you are now the only *protector* of our orphans;
 "I leave you under a *weight* of cares, but
 "GOD, who defendeth the *cause* of the widow,
 "GOD, whose promise is faithfulness and truth,
 "GOD hath said *I will never leave thee nor*
 "*forsake thee* *; this comforts my troubled soul,

* HEBREWS xiii. 5.

"let this support the wife of my bosom; and
 "now, O Father of compassions! into Thy
 "hands I commend my spirit: Encourag'd by
 "Thy promis'd goodness, I leave the dear
 "partner of my cares, who will soon be a
 "disconsolate widow, and my beloved children,
 "who will soon be fatherless orphans, to Thy
 "protecting and almighty goodness, for Thou
 "hast said, *Leave thy fatherless children, and I*
 "*will preserve them alive, and let thy widows*
 "*trust in Me**. Come, Lord JESUS, come
 "quickly."

How animating and encouraging must such
 an end be to the weeping spectators, how
 mournfully pleasing to all around; this is a
 death worthy a real christian, and may well
 be stil'd Dying in the LORD: What can re-
 commend the doctrines of the gospel more than
 beholding such a triumphant exit as this?

When pains torment the body, and the soul
 is just going to leave the tottering clay, whilst,
 it may be, friends forsake, and all things here

* JEREMIAH xlix. 11.

below are insufficient to yield the least consolation, say, my fellow-christians, how reviving must it be to the expiring believer to have such a promise as this sent home to his troubled soul, in the midst of his dying agonies, *Fear thou not, for I am with thee, be not dismay'd, for I am thy GOD; I will strengthen thee, yea I will help thee, yea I will uphold thee with the right-hand of My righteousness**. Come then, all ye who are mourning the loss of near and dear relatives or friends, and ye who are labouring under different disorders and calamities, come and *Draw water of comfort out of these wells of salvation* (x).

Endeavour to live unto the LORD by improving every afflictive Providence you meet with in this vale of tears to the glory of GOD and the benefit of your immortal souls. From the death of our beloved brother, learn, ye *children*, who have pious and indulgent parents still continued to you, to praise the LORD for prolonging such inestimable blessings;

* ISAIAH xli. 10.

(x) ISAIAH xii. 3.

O may it teach you how great is their value, and set you upon the agreeable contest who shall be the most dutiful and obedient to them; let your gratitude for their preservation appear in your willing and ready observance of their commands, and attending to their advice: Many have been depriv'd of such even before your age, and taught their worth by their *loss*; then let it be your constant aim to please your parents, love, honour, obey and serve them, so shall you prove their greatest comforts here below, gain the esteem of all around you, and above all, be approv'd of by your Maker, who hath said, *Honour thy father and mother, that thy days may be long in the land which the LORD thy GOD giveth thee* *.

See, from the words before us, how far superior are the advantages of the *christian* to the suppos'd enjoyments of the wicked and ungodly; how should it excite us to go on our way rejoicing, *tho' the fig-tree should not blossom, and there should be no fruit on the*

* EXODUS xx. 12.

wine, tho' the labour of the olive should fail, and the field should yield no meat, tho' trials, troubles and distress are our portion in this life, being well assur'd that no evil springeth out of the ground, nor sorrow out of the dust, but all is by the appointment or permission of infinite wisdom, who cannot err, and intended for our greatest good: What! is there evil in a city, and the LORD hath not done it? no, my dear friends, it is If need be, ye are in heaviness thro' manifold temptations; For these light afflictions, which are but for a moment, (that is, in comparison with eternity) shall (if ye live unto the LORD) work out for you a far more exceeding and eternal weight of glory(x). Happy, thrice happy believers! your GOD is the LORD, the Holy One of Israel is your King; to Him you may come at all times with holy freedom and pour out your hearts before Him; the more earnest you are, the more acceptable, and the oftner, the more welcome. You may, in every danger and*

* I, PETER i. 6. (x) II, CORINTHIANS iv. 17.

temptation, look unto JESUS as your friend, your deliverer and shield; for He is stil'd, a hiding-place from the storm, a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land; in Him you may trust, on Him you may depend, and thro' Him you shall be sav'd from the wrath to come; *For whether living or dying ye are the LORD's.*

But O unhappy, wretched, and miserable sinner! thou hast no refuge to fly to in a time of trouble, nothing to dissipate the gloom of a dying bed, no promise to rest on, no righteousness to appear in, and without a Saviour to plead thy cause, thus living and dying thou art the *devil's*; thou shalt cry in thine affliction to GOD, but *He will laugh at thy calamity, and mock when thy fear cometh.* How terrible must it be to die in the expectation of being soon judg'd and condemn'd by Him who hath declar'd, *He will visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Him, and keep not His*

commandments *. They may well adopt that melancholy assertion, *I shall see Him, but not now, I shall behold Him, but not nigh* (x).

May the gracious and compassionate JEHOVAH enable you and I, Reader, to live so now, that when we come to struggle with the last enemy of nature, we may have nothing to do but to die; having fought the good fight, may we finish our course with triumph, in the pleasing hopes of a glorious resurrection, and be receiv'd by our exalted Saviour into those blissful regions, *Where all tears shall be wip'd away from our eyes, and GOD in CHRIST be our everlasting portion* ||. There may we all, when death is swallow'd up in victory, have a joyful meeting with the saints in light, to spend an eternity in praise. Amen, and Amen.

* EXODUS xxxiv. 7.

(x) NUMBERS 24. 17.

|| The Author acknowledges the foregoing Address to be written on the Principles of CALVIN, but as 'tis every where corroborated and supported by Scripture Proofs, presumes it will not be objected to by the serious Christian for being Orthodox.



O

E

I

fa

br

H

ki

B

P



A N
ORIGINAL PAINTING;

Or a STRIKING LIKENESS of
One who *truly* lives unto the LORD.

A PICTURE

Drawn from the
SACRED WRITINGS;

Which ALL should
Endeavour to Resemble in Life and Conversation.

In this small portrait all may see
What all *are* not but all *should* be.

HE is God's servant, the world's master,
and an honest man; his Creator is his
father, the Church his mother, the Saints his
brethren, and all that need him his friends;
Heaven is his inheritance, the Redeemer his
kinsman, the Holy Spirit his guide, and the
Bible his companion; Religion is his study,
Prayer his delight, Meditation his amusement,

and Godliness with Content his greatest gain;
 Devotion is his chaplain, Humility his dress,
 Chastity his chamberlain, Sobriety his butler,
 Temperance his cook, Hospitality his house-
 keeper, Providence his steward, Charity his
 treasurer, Benevolence his disposition, and
 Circumspection his porter to keep the door of
 his lips, words and actions *. But to be more
 particular,

The religious man above describ'd, daily
 prays to his heavenly Father, who seeth in
 secret, and who, he is well assur'd, will hereafter
 reward him openly (z); view him in his public
 devotions, and you'll behold him attentive and
 devout, hearty in his petitions, sincere in his
 acknowledgments, and joyful in his praises (n);
 in his family he is always chearful, good-
 natur'd, affable and discreet, endeavouring, by
 his conduct, to approve himself a *real* christian,
 to his GOD, his own conscience, and all around
 him.

* JAMES iii. 13.

(z) MATTHEW vi. 18.

(n) PSALMS lxxxvi. 12.

In the business or employment he is call'd to, he is diligent, active and assiduous; honest in his dealings, punctual in the performance of his engagements, and faithful to his promises, not forgetting the golden rule, To do as he would be done by, that uprightness and integrity may preserve him*.

In his charity to the distressed, he is liberal without ostentation, and benevolent without profuseness, not grudgingly or of necessity, but as his circumstances will admit, and with readiness and pleasure, knowing that God loves a cheerful giver; he feels for the misfortunes of others with a generous sympathy and compassion, making a proper distinction between *real* objects and the undeserving, while he bestows his bounty on the first in such a manner as doubles it's value, and if I may use the expression, sanctifies the gift (z).

View him in company, he is pleasant, sociable and entertaining; humble without meanness, candid in his opinion, modest without

* PSALMS xxv, 21.

(z) I. PETER iv. 8, 9, 10.

bashfulness, and in his whole conversation and behaviour desirous to recommend the practice of virtue and religion *.

In his diversions, he is wise in his choice of such as are innocent in themselves, and hurtful to none; partaking of them at proper times, and making them always subservient to their chief end and design, the recreation of his body, relaxation of his mind, or the improvement of his understanding (z).

Let every reader, after attentively surveying the foregoing draught, put his hand on his heart and enquire, Am *I* the man? if thou art, I give thee joy, continue such and be happy; if thou art not, earnestly beg of God to enable thee to be such, and may thy request speedily be granted.

* I. CORINTHIANS X. 31.

(z) Of such are reading, walking, riding, fishing, and converse with a few select friends.



A S O L E M N

E J A C U L A T I O N

For the DAILY USE of the

S E R I O U S C H R I S T I A N,

In His Private Retirements,

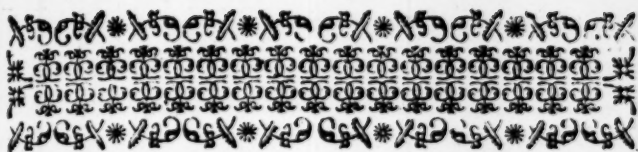
A N D

Suited to the foregoing CHARACTER.

ETERNAL, unchangeable, and ever-present GOD ! I believe that Thou art, and that Thou art the rewarder of all those who diligently seek Thee ; as a creature of Thy power, a dependant on Thy good Providence, and a living monument of Thy sparing mercy I bow myself before Thy sacred footstool, to adore, to bless and magnify Thy holy name. I come as a poor lost and undone sinner to Thee for pardon, righteousness, and eternal life ; Lord GOD Almighty have mercy upon me, and shew me Thy salvation. O Thou that hearest and answerest prayer, listen

to the voice of my supplications ; send me not empty away, but grant me the riches of Thy grace, a token of Thy love in and thro' Thy beloved Son JESUS CHRIST, who alone took away sin by the sacrifice of Himself ; grant me a well-grounded faith in Him as my Saviour and Almighty Friend, and enable me to evidence the *reality* of it by an holy life and conversation. May Thy Blessed Spirit lead and guide me in the right way, sanctify me throughout, and teach me to love, serve and obey Thee with my whole heart, for in keeping Thy commands there is an exceeding great reward.

Tho' I may have liv'd unto the flesh in times past, heavenly Father forgive it, and enable me for time to come to live unto Thee ; let me die to sin daily, that I may not die for it eternally ; fit and prepare me for all Thy will and pleasure. Keep me, O GOD of compassion ! in all my ways ; guide me by Thine unerring council, and afterwards receive me into glory, for CHRIST's sake. Amen.



Poetical Meditations

AMONG THE TOMBS.

Written in BUNHILL-FIELDS.

- - - *Omnes una manet nox*

Et calcanda semel via leti. HOR.

AS all alone I slowly tread,
These peaceful mansions of the dead,
And cast around my wand'ring eyes,
New monuments successive rise,
And seem t' address me in the following terms, 5
" Man, know ere long thou must be food for
worms *.

* The different measures in this Poem are intended to prevent a too great sameness of verse, common to those Poems in particular written on *religious* subjects, which often, for want of variety in numbers, appear dull, formal and insipid.

" Thy

" Thy time is short, and few thy days,
 " Go home and mourn thy sinful ways;
 " The greatest danger waits delays.
 " The *present* fleeting hour alone
 " Is all that thou can'st call thy own;
 " Another thou may'st never see;
 " The next is in eternity."
 " Be to improve your chief endeavour,
 " Your moments past are gone *for ever*.
 Each sculptur'd stone I pensive view,
 Proclaims that declaration true;
 All soon or late resign their breath,
 As victims of relentless death;
 But why?
 For God hath said, who cannot lie,
 The soul that sins shall surely die *.
 Unnumber'd graves in this extensive ground,
 Of every length and every age are found;
 Tho' life's precarious, certain is our doom,
 " For cradles rock us nearer to the tomb (z)."
 Here, mould'ring into native clay
 With infants but of yesterday,

* GENESIS iii. 19.

EZEKIEL xviii. 4.

(z) Our birth is nothing but our death begun,
 As tapers waste that instant they take fire,

YOUNG.

The

AMONG THE TOMBS.

123

The hoary head (in silence lies)
 Of once the famous learn'd and wise, 30
 The good *Sebastin*, who was late renown'd
 For every virtue which in man is found.
 Here young and old, the rich and poor,
 Without distinction, rest secure;
 Whilst o'er these spacious dreary plains 35
 A solemn death-like stillness reigns.

In yonder tomb the fair *Ismena's* laid,
 That virtuous, lovely and engaging maid;
 Whose pious conduct and unblemish'd mind
 Were sure a pattern for her sex design'd; 40
 In whom they might (at every view) behold
 An Angel's form, tho' in a human mould.
 Thrice happy fair one! whose angelic face
 Was greatly heighten'd by *internal* grace;
 Who was on earth by all her friends approv'd, 45
 And dy'd lamented, as she liv'd below'd.
 Death spoils the finest beauty nature ever gave;
 While *mental* charms alone survive the mould'ring
 grave.

Thence learn, ye Virgins, whose assiduous
 care
 Is to be handsome, beautiful and fair, 50
 To

To leave these vain pursuits and only prize
 'That lasting fame of being *truly* wise (b) :
 As thro' the fields I wander, on the right
 A lofty monument attracts my sight,
 Rais'd to the mem'ry of a valiant man *, 55
 Who form'd his actions on religion's plan,
 And tho' possess'd of honors, joyful laid them down,
 In hopes t'obtain (thro' Grace) an endless heav'nly
 crown.

Hence learn ye Great and noble of the earth,
 'The highest titles add no *real* worth, 60
 Think not, O man ! that thou art truly great,
 Because thou hast perhaps a large estate ;
 Or may'st the greatest earthly honors bear,
 For too, too many thus mistaken are ;
 But let your virtuous actions daily prove, 65
 You truly merit universal love (n) :.

(b) PROVERBS iii, 13, to the 18th verse.

Lorenzo! read with me *Narcissa's* stone,

. let us read

Her *moral* stone, few doctors preach so well ;

Few orators so tenderly can touch

The feeling heart,

Virtue, not rolling suns, the mind matures. YOUNG.

* The Governor of *Fort St. George*.

(n) Virtue alone outbuilds the pyramids,
 Her monuments shall last when *Egypt's* fail. YOUNG.

" Greatness

" Greatness alone in virtue's understood (z),
 " None's truly great but he who's truly good (u) ".

Now let me into yonder vault descend

Where *Theron* lies, my dear and much lov'd
 friend ; 70

Who needed not the tombstone's flatt'ring lays,

(Vain panegyricks of posthumous praise,

Well stil'd the chissel's slender help to fame)

To tell his virtues, or his worth proclaim ;

For these still live indelibly imprest,

75

On each survivor's sympathizing breast ;

While in the tender years of early youth,

The sacred writings were his guide to truth,

True godly wisdom he alone pursu'd,

And sin as his most deadly foe subdu'd.

80

On Christ alone by faith his soul rely'd,

And as a real christian liv'd and dy'd :

May those who now his deep felt loss bemoan,

By imitation make his life their own.

By *Theron's* side is laid his tender wife,

85

Late the chief joy and comfort of his life,

(z) Heart-merit wanting, mount we e're so high,

Our height is but the gibbet of our name. YOUNG.

(u) Non omne quod micat aurum est,

Who

Who by her mental virtues gain'd his heart,
 And in his griefs and pleasures bore a part;
 Thrice happy pair, blest from above,
 United by a mutual love, 90
 Who while on earth together spent their days
 In fearing God and walking in His ways,
 All transient sublunary blifs, in vain
 With there's could be compar'd;
 Who knew no happiness, nor felt no pain, 95
 But what each other shar'd.
 May each surviving married pair,
 Such lasting peace together share;
 Thus may they live, and when this life is o'er,
 Together meet in Heav'n, to part no more*. 100
 From *Theron's* vault I lonely stray,
 O'er num'rous heaps of mould'ring clay,
 While crouded tombstones line the devious }
 way:
 Within that yonder new erected tomb,
 Amidst death's dreary silent cypress gloom, 105
 The pious *Gill's* interr'd, that man of God,
 Who lately bore th' Almighty's chast'ning rod

* Man but dives to death.

Dives from the sun, in fairer day to rise,

The grave his subterranean road to blifs,

YOUNG.

With

With christian fortitude, upheld alone
 By faith in CHRIST, the great foundation stone (n),
 Trusting in whom he left this mortal stage, 110
 Finish'd his course with joy advanc'd in age;
 Yet still continues by his *works* to preach,
 The gospel's doctrines, and it's mist'ries teach (u);
 Proves how the sinner is thro' Grace forgiven (b),
 And to admiring thousands, shows the way to
 Heaven. 115

O may his readers by his writings taught,
 Count all their earthly frail enjoyments nought;
 Despising honours, titles, wealth and fame,
 As dross, for pardon thro' a Saviour's name (x).

(n) I. CORINTHIANS iii. 11.

(u) Alluding to his body of divinity, &c. very pious and
 learned publications.

(b) EPHESIANS ii. 5. (x) PHILIPPIANS iii. 8.

A pardon bought with blood, with blood divine. YOUNG.

Here will I rest, and build my hopes,

Nor murmur at his rod;

He's more than all the world to me,

My health, my life, my God.

*Whom have I in Heaven but Thee, and there is none upon earth
 my soul would desire besides Thee.* PSALMS lxxiii. 25.

The spring of life essential dwells in Thee,

And in thy light we purest light shall see.

TRAPP'S Four Last Things.

Beneath

Beneath this stone a lovely youth is laid, 120
 Who serv'd his Maker, and his laws obey'd,
 Who early walk'd in wisdom's sacred ways,
 And liv'd and dy'd proclaiming Jesus' praise (g).

O may those youths who now in pleasure roll,
 And whelm'd in folly, act without controul, 125
 Passing this way (by vagrant fancy led,
 To view these gloomy regions of the dead)
 While haply reading of so young a date,
 Be warn'd to purpose ere it proves too late,
 To think in earnest of a future state. 130

Ye proud, ambitious, wealthy, young and gay,
 "Who drink the spirit of the golden day,
 "And triumph in existence," come with me }
 And in the mould'ring corps your picture see,
 What you and all must soon or later be. 135
 Ye blooming Virgins, beautiful and fair, }
 To these abodes, this place of skulls repair,
 And learn how frail the charms of beauty are. }

(g) *William Saville*, a young man bringing up for the ministry, who died in the 21st year of his age, rejoicing in the LORD with triumph and resignation.—The following lines, written by the Author of this Treatise, are engrav'd on his tomb;

Thrice happy Youth! thou now can'st tell
 What pleasures with thy Saviour dwell,
 What joys are for the saints in store
 At God's right-hand for evermore.

Come

Come ye in health, who neither know
 Affliction, trouble, pain or woe, 140
 And see from every tomb around (n),
 (With which these dreary realms abound)
 No age or station is secure,
 No art a moment can insure,
 When death has got his warrant seal'd, 145
 The youngest, healthiest, all must yield.
 The mould'ring grave, man's dernier peaceful
 home,
 (To which lone mansion all must surely come)
 Is but a road to realms of joy above,
 To the blest objects of th' Almighty's love; 150
 And death a sleep *, from which they joyful rise
 To everlasting bliss beyond the skies (z).
 To those who treat the gospel with disdain,
 'Twill prove an inlet to eternal pain;

(n) Those fear death least who think upon it most. TRAPP.

* Make then, while yet you may, your GOD your friend;
 And learn with equal ease to sleep or die. POMFRET.

(z) The wise and good however, certain bliss
 In the next life awaits;
 Where all the just, departed hence, enjoy
 Delights eternal, and which never cloy. DR. TRAPP.

For sinners, dying in their sins, will go 155 }
 From every vain enjoyment here below
 To realms of night and never-ending woe (n). }

Then hear, frail man, the solemn call,
 Religion's voice, address to all,

" Prepare for death, temptation fly, 160

" For know, O Mortal! *All must die* *."

To this last home of man, these mournful plains,
 Where death all-conq'ring unmoletted reigns,
 I lately saw (while tears my grief betray'd)
 The worthy HITCHIN's last remains convey'd 165
 And safe deposited in yonder shrine,
 While weeping thousands join'd their tears with
 mine (x). *

(n) Since we can die but once, and after death

Our state no alteration knows,

But when we have resign'd our breath,

Th' immortal spirit goes

To endless joys or everlasting woes;

Wife is the man who labours to secure

That mighty and important stake,

And by all methods strives to make

His passage safe and his reception fare.

POMFREY.

* PSALMS LXXXIX. 48.

All should be prophets to themselves; foresee

Their future fate.

The *thought* of death alone the *fear* destroys. YOUNG.

(x) As thousands lov'd him living, thousands mourn'd his death.

'Twas

AMONG THE TOMBS.

131

'Twas here below his daily constant aim
T'advance the glories of his Saviour's name,
And boldly publish to a sinful race

179

The wondrous offers of redeeming grace :
His faithful labours God did well approve,
And now, I doubt not, to evince His love,
Hath call'd him home to dwell in realms above.

Thrice happy saint ! thy warfare's o'er,
And thou hast gain'd that blissful shore *
To which thou'lt thousands taught the way ;
Welcome to realms of endless day (n).

175

Is death the common lot of all mankind ?
And must the body be ere long consign'd
To worms and rottenness within the tomb,
'Till the last solemn trumpet bids us rise,
And with ascending millions, mount the skies,
To hear the judge pronounce our endless doom ?

180

Hence, then, ye giddy, thoughtless mortals,
learn

185

To make eternity your chief concern ;
Your time is daily less'ning, death is near,
The awful judgment-day will soon appear,

* Death wounds to cure ; we fall, we rise, we reign ;

From mortal setters deathless freedom gain

To God's elect, (when earthly troubles cease :)

This King of terrors is the Prince of peace,

(n) See the Gracious Warning, lately publish'd.

When

When every one shall by their deeds be try'd,
The wicked doom'd to hell, the Right'ous glo-
rify'd *.

190

☞ Unthinking man, whose moments quickly fly,
Wakes but to sleep again, and lives to die ;
And when this present fleeting life is o'er,
Man dies to live, and lives to die no more.

* Lo ! now there does no place remain
For penitence and tears, but all
Must by their actions stand or fall ;
To hope for pity is in vain :
The dye is cast, and not to be recal'd again. POMFRET.

REV. XX. 14.

“ When I look on the tombs of the great, says Mr. ADDISON,
“ every emotion of envy dies in me ; when I read the epitaphs
“ of the beautiful, every inordinate desire goes out ; when I
“ meet with the grief of parents on a tomb-stone, my heart
“ melts with compassion ; when I see the tombs of parents
“ themselves, I consider the vanity of grieving for those whom
“ we must quickly follow ; when I see Kings lying by those
“ who depos'd them, when I behold rival wits plac'd side by
“ side, or the holy men that divided the world with their
“ contests and disputes, I reflect with sorrow and astonishment
“ on the little competitions, factions and debates of mankind ;
“ when I read the several dates of those who died as yesterday,
“ and some six hundred years ago, I consider that *Great Day*
“ when we shall all of us be cotemporaries, and make our
“ appearance together.”

For we must all appear before the judgment-seat of CHRIST.
ROMANS XIV. 10.

F I N I S.

311902